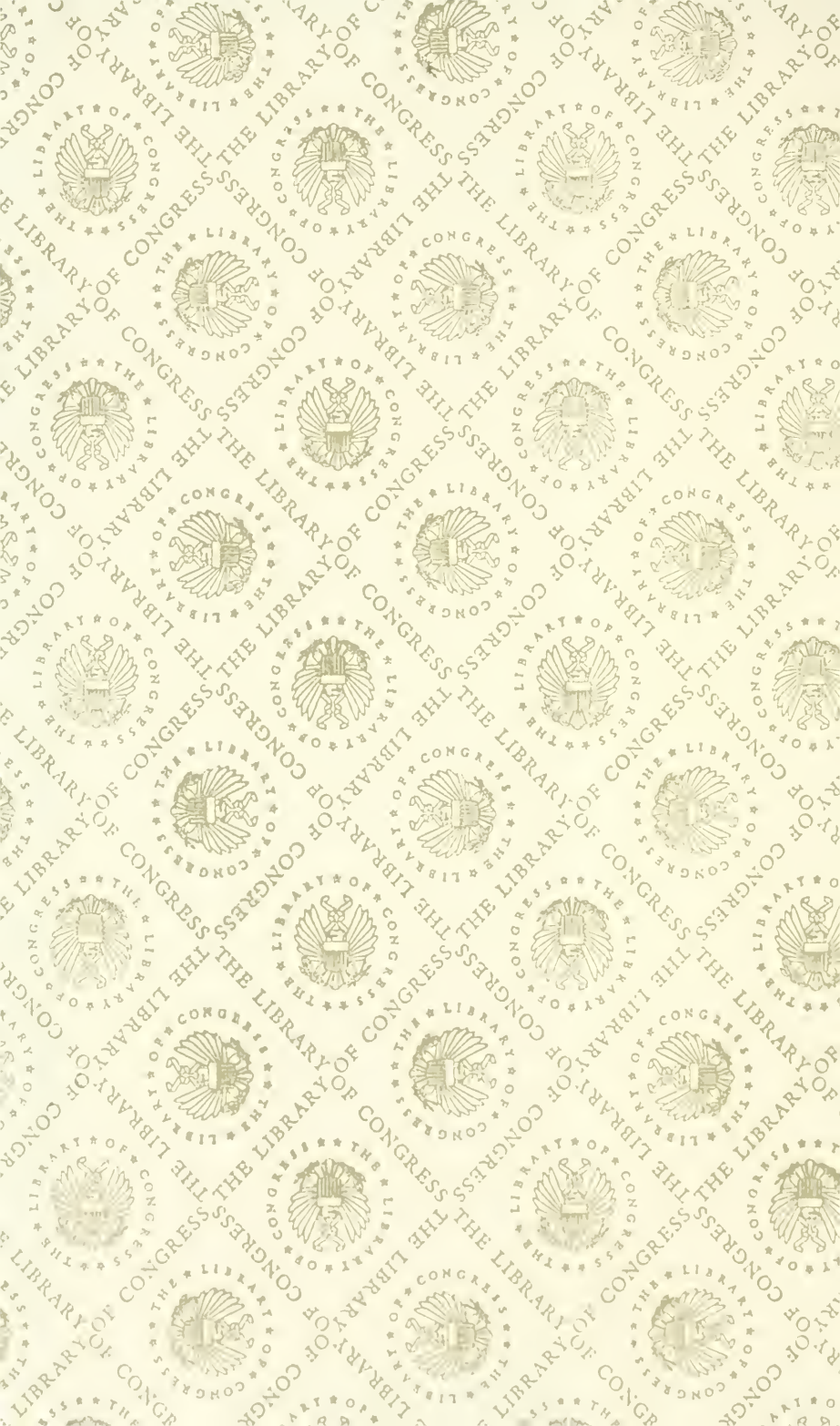


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THE UNIVERSITY OF CHICAGO

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SECOND ANNUAL REPORT

OF THE

WESTERN FREEDMEN'S AID COMMISSION,

CINCINNATI, OHIO.



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- The CORRESPONDING SECRETARY is *ex-officio* member of each of these committees.

# WESTERN FREEDMEN'S AID COMMISSION.

## THE ANNUAL MEETING.

THE second annual meeting of the Western Freedmen's Aid Commission was held in the First Congregational Church, Cincinnati, Ohio, on Thursday evening, January 19, 1865. Rev. Adam Poe, D. D., presided. The meeting was opened with prayer by Rev. G. M. Maxwell. After the President made some remarks in regard to the general work of the Association, the other officers submitted reports, as required by the Constitution.

## GENERAL AGENT'S REPORT.

LEVI COFFIN, the General Agent, being absent, Rev. J. M. Walden presented for him the following statement, furnished by Thos. Kennedy, the Secretary of the Board of Directors and Assistant of the General Agent.

The Western Freedmen's Aid Commission, through its agents, auxiliary societies, and friends of the cause, operating through our organization, has collected, shipped, and distributed the following supplies for the relief of the freedmen:

	VALUE.
65,511 Garments for Men, Women, and Children.....	\$122,130
2,523 pairs of Boots and Shoes for Men, Women, and Children.....	3,150
1,572 pairs of Socks and Stockings for Men, Women, and Children.....	315
2,872 articles of Bedding—mostly Blankets.....	8,610
2,871 pounds of Hospital Supplies, including Medicines.....	1,435
3,998 Cooking Utensils and other household implements.....	1,600
19 Cooking and Heating Stoves.....	475
6,133 yards of new goods.....	3,065
342 Farm and Garden implements.....	1,370
2,194 pounds of Garden Seeds.....	2,850
50,507 School Books—nearly all new.....	12,625
7,874 Slates.....	850

By this fair estimate these goods were worth \$158,475. The total weight of these shipments was 221 tons. In addition, we have

shipped thirteen portable buildings, and a large amount of clothing and other stores for other Associations.

During the year shipments have been made to Chattanooga, Knoxville, Murfreesboro, Pulaski, Nashville, Gallatin, Clarksville, and Fort Donelson, in Tennessee; Huntsville, Alabama; Camp Nelson and Columbus, Kentucky; Helena, Little Rock, and Duvall's Bluff, Arkansas; Cairo, Illinois; Island No. 10, Memphis, President's Island, Vicksburg, Natchez, and other points on the Mississippi River.

These supplies have been received from Maine, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Virginia, Kentucky, Ohio, Indiana, Illinois, Michigan, and Iowa. Our own collections have come mainly from Ohio and Great Britain.

### TREASURER'S REPORT.

J. F. LARKIN, Treasurer, presented the following statement in regard to the finances of the Commission:

The receipts and disbursements of the Treasury of the Western Freedmen's Aid Commission, for the year commencing January 20, 1864, and closing January 19, 1865, have been as follows:

	RECEIPTS.	DISBURSEMENTS.
January, 1864, (12 days).....	\$513 83.....	\$724 16
February.....	645 91.....	1,247 81
March.....	395 76.....	1,476 95
April.....	178 05.....	1,445 58
May.....	241 09.....	365 31
June.....	5,097 20.....	5,579 16
July.....	181 85.....	2,113 15
August.....	3,005 02.....	834 15
September.....	829 06.....	1,857 66
October.....	4,277 08.....	4,429 62
November.....	8,346 92.....	1,114 76
December.....	3,924 53.....	6,632 78
January, 1865, (19 days).....	8,588 78.....	2,772 78

Amount received from England, Ireland, and Scotland, through the instrumentality of the General Agent, Levi Coffin:

August, 1864.....	\$2,695 17
October, 1864.....	3,993 20
November, 1864.....	6,508 63
December, 1864.....	3,183 46
January, 1865.....	6,929 55

Total.....\$23,330 11

The total receipts for the first year were \$17,276.33; for the second year, \$36,225.08—a net increase of \$19,948.75.



## CORRESPONDING SECRETARY'S REPORT.

REV. J. M. WALDEN, the Corresponding Secretary, presented the following:

The WESTERN FREEDMEN'S AID COMMISSION was formed by a number of Christian men of Cincinnati, on the 19th of January, 1863. It was organized to labor for the physical relief and the mental and moral elevation of the then recently emancipated slaves—the national freedmen—of our country, who, in the providence of God, through the prosecution of the war against the rebellion, were being made accessible to the benevolent efforts and Christian charities of the North. Among its founders were several well-known ministers of the Gospel, representing the principal religious denominations in the West. The principles set forth in the following declarations were adopted to express the purposes and guide the operations of the Commission:

We recognize the hand of Divine Providence in the emancipation of the colored race, so auspiciously begun, and giving promise of the entire and speedy overthrow of the system of American slavery; and we believe that the friends of humanity are thereby called to immediate and earnest effort to establish an undivided American nation, which shall be based on free labor, and free and Christian institutions.

We will seek to operate under the authority of the Government; and, following the march of the army and in the path of emancipation, relieve, so far as possible, the immediate necessities of the freed people, and do whatever else may be required by the condition of society in the South as affected by emancipation.

The rights of those who are declared legally free should, if possible, be secured, and they should not be permitted to remain a burden upon the country, nor be disheartened by abuse or neglect.

It is, therefore, the first purpose of this Commission, in dealing with the freedmen, to aid in supplying their physical wants, and then in providing them homes and employment, encouraging their organization into communities, and furnishing them such instructions as their case demands, that they may be prepared for the duties and privileges of Christian freemen.

The business of the Commission is intrusted to a Board of Officers and Directors. In their behalf the Corresponding Secretary respectfully submits the following

## ANNUAL REPORT.

Statements of our operations have been published occasionally; but a year since, at the close of the first year, an annual report was not

made. We will, therefore, now submit to the public a report more general in its character than might have been proper under other circumstances, presenting a full view of our work—of the condition and wants of the people for whose welfare we labor, the field in which we operate, the nature and magnitude of the work, and a summary of what Christian beneficence in the North and in Great Britain has enabled us to accomplish.

### **The People for Whom We Labor.**

The term "Freedmen," which we are pleased to notice is passing into general use instead of the word "Contraband," is applied to all the colored people who have become free, in fact, through the Proclamation of the President and the successes of the armies of the United States. It may be said that there are two classes of freed people: one class comprising those who, abandoned by their rebel masters, are found in the territory on its occupation by the National troops; the other comprising those who, anxious to be free, have fled from their masters, and sought a refuge and protection under our country's flag. Wherever the South has been penetrated by our armies, many of the slaves have been found hopefully awaiting their coming. With a strange implicit faith in the success of the North, they have been ready to hazard even the fearful consequences of possible defeat; willing to trust in armed strangers for food and protection; anxious to be sent to any place within our advancing lines where they might be free.

Sometimes they flock in, after a raiding party, by scores and by hundreds—men, women, and children—on foot, and in every kind of vehicle to be found on their masters' plantations; as for instance, five thousand thus came in after General Sherman's columns when he returned from his raid into Mississippi, and more than two thousand flowed down in the wake of the Red River Expedition. Similar results have attended other movements of our armies. For nearly three years it has been the policy of the Government to gather these refugees into contraband or freedmen's camps, where they are furnished with rations of food, and, when practicable, with condemned tents for shelter. Those who are unable to work and provide for themselves continue in these camps.

The able-bodied men, who will enter the service of the Government, are enlisted as soldiers or employed as laborers. Many of them find employment with officers in the army, and with private parties on plantations and in other pursuits. The women who are able to work also

readily find employment. Men and women able to work are often compelled to seek a temporary home in the camps when they first come within our lines; but they seldom continue there very long. Degraded as they have been by slavery, they still manifest a purpose to support themselves in preference to depending solely upon the Government and private charities. Hence the inmates of the camps are chiefly women with children, orphan children, and the sick, the infirm, and the aged. Some of the camps are composed mostly of the families of colored soldiers. Such was that at Holly Springs, near Memphis, where, in November last, there were some two thousand women, and children, and aged persons, most of whom had sons, husbands, or fathers in the ranks of the Union army. For some cause there seems to be less disposition to support themselves among this than any other class of the freed people, though in the above-named camp they did considerable work last season, under the direction of the Superintendent of Freedmen. A large proportion of those for whose relief we labor are in the camps where the helpless are congregated, among whom the greatest destitution and suffering is to be found. These camps are generally cheerless and comfortless places; yet in many of them are hundreds, and in some of them thousands, of inmates, even after the able-bodied have found employment. Although it is known among the slaves that they must either support themselves or go into these camps, still they come.

#### **Why they leave their Masters' Homes.**

It is to be admitted that many in every camp are there from necessity. Whole States have been overrun by the contending armies, and large sections of country have been stripped of every product. Masters have abandoned their homes and suffered their plantations to run to waste, and, in their hot haste to join their own destinies with the rebellion, have taken their able-bodied and best slaves with them, leaving all others behind, helpless and unprovided for, either with food or clothing, and these, driven by hunger—by fear of death from starvation, or worse than death from guerrillas—have come within our lines for food and protection.

But a larger proportion of those in the camps, as well as elsewhere within our lines, are there from choice—to be beyond the reach of their masters and the power and pale of slavery. Vague as their ideas of freedom may be, the freedmen of whatever age, even those who, worn by toil and decrepit from age, are no longer expected by their masters to work, almost invariably declare their wish to be free. A deep and strong

conviction has fastened itself on a great number of their untutored minds, that in some way this war among the whites is to result in vast benefits to the black man and the slave, and that the National flag is to become the emblem of their jubilee, and prompted, shall we not believe, by that Spirit who helps the Christian to feel for those in bondage as bound with them, they fly from the scenes of their slavery and seek for freedom, though it be found amid all the privations of the freedmen's camps.

#### Condition in which they come.

Whether the freed people come into the camps from necessity or choice—whether they have run away from their masters, or their masters from them—whether they be the families of colored Union soldiers, or of slave-men who have been hurriedly forced away into remoter portions of the seceded States to serve the purposes of the rebellion—they all come in the same pitiable and needy condition—they all come destitute of clothing, shoes, bedding, and almost every necessary of life. An eye-witness, in describing the multitude, already mentioned, that came into Vicksburg, has given a faithful picture of these poor creatures, as they almost daily may be seen, in squalid throngs, wearily moving to the appointed places of refuge. He says:

"Just at dusk the train of contrabands came in. Slowly and sadly they dragged along through the streets. Wagons were loaded with children, whose weary, despairing look will haunt me, I believe, as long as I live, with a mother or two in each trying to soothe the little ones crying with hunger and fatigue, all clothed in the dirt-colored homespun they always wear, worn to rags and tatters, leaving them, in many cases, almost naked. Hundreds of them had not rags enough to be decent. As if Nature sympathized with them in their misfortunes, the shades of night came on as they passed through the city, and partially screened from the crowd of gazers this saddening, sickening sight."

#### Magnitude of the Western Work.

The limits of the field for efforts in behalf of the freed people, ultimately must be coextensive with the territory in which slavery has existed. Now this work can only follow in the wake of the National army, and only be safely and efficiently prosecuted where the country is permanently repossessed, comprising portions of Virginia, of the Atlantic seaboard, and of the Mississippi Valley, from Cairo to the Gulf. The Western Commission confines its labors to the last-named division, a section comprising the camps in Kentucky, Tennessee, Georgia, Alabama, Arkansas, Mississippi, and Louisiana.



At the outbreak of the rebellion there were in the States of Tennessee, and Arkansas, and those portions of Georgia, Alabama, and Mississippi now held by the National forces, and of easy access for our Commission, above nine hundred thousand slaves. It is impossible to say how many have been forced away from this section. The larger proportion, however, remain, and are not only free, but likewise may be reached with the means of relief and the agencies of civilization. Within the limits of the new free State of West Virginia there were about ten thousand slaves. In Kentucky and Missouri there were three hundred and forty thousand slaves, whose status was not affected by the Proclamation of Emancipation. Missouri has been made free by the action of her people, and is now included in our field of operations. Kentucky still holds on to the "peculiar institution;" but it is probable that the present Congress will declare the families of colored soldiers to be free, in which event our work in that State, now confined chiefly to freed people from other States, will be greatly enlarged.

The Western Commission was organized with special reference to the wants, physical and moral, of the freed people in this great Central and Western Region. It has an area of two hundred and eighty thousand square miles, and, in 1860, had, including twenty-five thousand free blacks, a colored population of more than one million, two hundred and fifty thousand. This whole region is so easy of access from the free States in the Mississippi Valley that it was a plain duty to institute some association through which the benevolence of the people in these States might operate in behalf of the freedmen. It is well that the work was organized in Cincinnati, as the whole slave region in the West, now reoccupied by the Government, is most readily reached from this city by the Ohio and Mississippi Rivers, their navigable tributaries and important and connected lines of railway. Louisiana and Texas, with a slave population in 1860 of more than five hundred thousand, are not mentioned above, they being about equally accessible from the east by ocean and the west by river navigation; and the successes of the National arms in the central and western region have been so rapid that, except to meet very urgent appeals, we have not extended our work beyond it. We operate at three points in Louisiana.

#### **Number of the Destitute.**

While the freed people are manifesting a desire and a purpose to do for themselves—to labor for their own support, exceeding the most sanguine hopes of the friends of humanity, and proving groundless the ap-

prehensions of the timid and fearful, and even silencing the cavils of the opponents of emancipation—while in a section made desolate by a war which, in its very nature, disrupts social and civil institutions as no other struggle of modern times has done, more than four-fifths of the number made free are, in some sort, supporting themselves in whole or in part, and while possibly not more than one-tenth are entirely dependent, still there is a vast and increasing work for active benevolence to accomplish. Small as this proportion of dependent ones may seem in view of all the circumstances, still it would give within the limits of our labors from sixty thousand to seventy thousand persons. The aggregate of the camps within these limits may not, however, even be so great; but amid the constant changes it is impossible to make a correct census, and an estimate can only approximate the number.

Those who are dependent, if their wants and sufferings be relieved, must be supplied by charity with every necessary of life except food. They must be furnished with wearing apparel, shoes, stockings, bedding, cooking utensils, tin-cups and plates, knives and forks and spoons, and other necessary articles. The "contraband ration" is smaller, less varied, and inferior to the ample allowance issued by Government to her soldiers. Those who are hearty and strong fare well enough; but corn-meal, hard bread, fat pork, and the like, are not suitable food for the feeble and sick found in every camp. Hence there is a constant demand for food, as well as medicine and other hospital stores, for the sick. Northern benevolence by its ministries has relieved want and mitigated suffering in every camp in the valley of the Mississippi; but the combined efforts of all have not, up to this time, met the pressing and multiform demands of this needy people, a fact that is sad, though not strange, in view of the extent of the work.

#### Families of Colored Soldiers.

Among those needing relief often are found the wives and children of freedmen in the ranks of the National army. It may pertinently be asked, why do not colored soldiers support their families with their earnings, equally with white soldiers? They do this generally when and where they can reach them. But many of the colored men now in our ranks were forced from their families by rebel masters, who hoped thereby to retain and secure them, and, hence, now they do not know where their families are to be found. Others, who came into our lines with their families, have, since their enlistment, had no means of communicating with them. The duties of the soldier may call them in one direction; their families

may find a refuge and a home only in another direction; they can not keep up a communication, and there is no general system of registration to aid them in ascertaining each other's place, and hence, in many instances, when the colored soldier receives his pay he can not share it with his family. It is also true that they were only paid about half as much as white soldiers till this matter was corrected and justice awarded them by a recent act of Congress. It must also be borne in mind that when freedmen enter the service of our country, they seldom can leave their families in homes where they can be secure and receive sympathy and relief from a loyal community, and hence, when sick or in need, which in their neglected condition must often occur, they are compelled to seek an asylum in the "freedmen's camps," and depend upon such relief as the provision of the Government and the charities of the North may afford. The same is also true, in every particular, in regard to the families of freedmen employed as laborers in the service of the Government. To contribute and labor for the relief of other classes of the needy and dependent freed people is a work of humanity; but to do this for the families of men who are rendering valiant service as soldiers, and doing necessary work as laborers, for the country, thereby diminishing, by many thousands, the demand upon the North for men, is both humane and patriotic—an act of gratitude as well as Christian charity.

#### **The Work of Relief.**

The first purpose of every society that would really benefit the freed people must be to relieve their physical wants by furnishing them such necessities as their case demands, and having them judiciously distributed by faithful persons—persons who engage in the work from convictions of duty—persons who are actuated by Christian motives and sympathies. The work of relief, as this Society prosecutes it, is twofold:

1. *Furnishing supplies needed to relieve immediate physical want and suffering.*
2. *Furnishing the means with which the freed people may partially or wholly supply their own wants.*

#### **Amount of Supplies Distributed.**

In carrying on the first form of relief indicated above, we have during this year sent clothing and other needful articles to six camps in Tennessee, two in Kentucky, two in Arkansas, and nine others on the Mississippi River—and these comprise all the camps of any size easy of access from this part of the North and West. Since the Report submitted to

the meeting of the Commission, November 19, 1863, we have distributed 67,033 garments, 2,780 pairs of shoes, 1,867 pairs of socks and stockings, 2,894 articles of bedding, 2,871 lbs. of hospital stores, including medicines, 3,998 cooking utensils, 22 stoves, 6,173 yards of new goods, besides goods of which we have had no invoice. Many of the articles of each kind sent were new. According to the usual estimates of such stores, the supplies thus forwarded may be fairly valued at about \$144,000.

#### Means of Self-Support.

As the Spring of 1863 opened, another form of relief appeared practicable, namely, placing in the hands of the freed people the means of industry, encouraging them at once to begin to look to their own free labor for some part of their support. It seemed desirable that a portion of the means intrusted to us should be applied in this way, which promised to bless as well as relieve. We then began to ship garden and field seeds, farm and garden implements, and other useful tools to those camps where there was land that could be cultivated. Since the last Report we have shipped 342 plows, hoes, and other implements; 2,194 lbs. of garden seeds, and one sewing-machine. During the two seasons we have distributed 898 farm and garden implements, 2,194 lbs. and 15,172 packages of garden seeds, and have furnished one cane-mill and evaporator, and three sewing-machines—these last to be used by our teachers for the benefit of the schools and hospitals. Most of these things have been sent to the camps on the Mississippi, because they were more permanently established, but some have gone to those in Tennessee and Alabama. Applications from several camps have already been made for a large supply for the present season, and it certainly is a form of relief that should be most cheerfully rendered. We are now pursuing this course in common with kindred associations, and wherever such supplies have reached the freedmen they have used them industriously and with encouraging success.

#### Orphan Asylums.

We find orphan children in every camp and in every city and town where the freed people are congregated. This is a result necessarily incident to the severe ordeal through which the colored race is passing. Many of these little friendless, homeless ones are the children of colored Union soldiers who have fallen in battle. Mothers, widowed either by the war or by slavery, have died from diseases often occasioned by exposure, privations, and fatigue, leaving their children in the most helpless



and destitute condition. In the single camp at Davis's Bend, below Vicksburg, there are more than six hundred children of this class. There is no better work for the hand of charity than to collect these innocents, wherever found, into asylums, and gather around them, as far as may be, the influences of home. We have one of these orphan homes on President's Island, under the charge of Miss ELIZA MITCHELL, a most efficient matron, in which some thirty-five children are provided for. We are interested in one at Columbus, and one at Clarksville, Tennessee. We have also contributed supplies to one organized in Memphis by Mrs. S. A. M. CANFIELD, an energetic and devoted laborer in behalf of this needy class. There should be good asylums at other important points, and we must continue to direct a portion of the means intrusted to us to the extension of this needful form of relief.

#### Educational Efforts.

The Educational Branch of our work has increased in interest and importance. As the camps have become established, the facilities for teaching in them have been improved; as the freed people able to support themselves have become settled in cities and towns, schools have been successfully organized among them; and the camps of colored soldiers have also presented favorable opportunities for the teacher's labor. We have increased the number of our teachers as rapidly as the state of our treasury would admit, but at no time have been able to support as large a number as might have been advantageously employed. During the year we have commissioned sixty-seven persons as teachers; during the first year we commissioned twenty-eight.

#### Names and Locations of Teachers.

It may be a matter of interest to know where these persons have been and are laboring, as indicating the extent of the field in which we are bringing elevating influences to bear upon this oppressed and degraded people. During the year we have had teachers located as follows:

*Nashville, Tennessee.*—Hugh W. Boyd, Joseph M'Kelvey, Stephen Ward, G. W. Hubbard.

*Murfreesboro, Tennessee.*—Miss Maria B. Wannemaker, Miss Ann L. Cosper, (now Mrs. M'Intosh,) Mrs. Letitia Fautot, Miss Mary L. Fautot, George W. Weeks, Miss Elizabeth E. Tuttle.

*Gallatin, Tennessee.*—William P. Stanton, Mrs. Hannah S. Varney, David Hadley, Alida Hadley, Hannah Hadley, Millikin Stalker, Miss Mary Snell, Mrs. N. M. Kaull, Miss S. Amanda Kerr, Mrs. Mary E. Hartley, Miss L. L. McClelland.

*Clarksville, Tennessee.*—William Brown, Mrs. Mary M. Brown, Miss Hannah Hughes, Miss Mary Grim.

*Fort Donelson, Tennessee.*—William I. Hutchins.

*Columbus, Kentucky.*—Miss Mary H. Johnston, Miss Sarah A. Burgoyne, J. L. Roberts, transferred from Helena, Arkansas.

*Memphis, Tennessee.*—Levi E. Thorne, Miss Rose M. Kinney, Miss Esther S. Otis, Mrs. Eliza A. Dow, Miss Marian L. Cook, Miss Josephine M. Henshaw, Mrs. Sarah R. Pierce, Miss Lois N. Hinman, Miss Mary E. Waters, Mrs. Ella A. Thorne, Miss Eliz' th T. Bootz, Miss Nellie V. Kimball, Rev. Thomas N. Stewart, Miss Rachel M. Stewart, Miss Mary E. Cooper; also temporarily employed, E. C. Branch, his wife and daughter, Miss E. M. Parker, and Miss C. E. Parker.

*President's Island.*—Miss Eliza Mitchell, Miss Mary L. Kingsbury, Miss Mattie E. Taylor.

*Helena, Arkansas.*—J. L. Roberts, Miss Henrietta Baldwin, Miss Mary L. Fox, Miss Mary A. Carter.

*Milliken's Bend, Arkansas.*—Miss Lydia C. Beckwith.

*Duwall's Bluff, Arkansas.*—Miss Susan T. Sackett.

*Little Rock, Arkansas.*—W. W. Andrews.

*Vicksburg, Mississippi.*—Mrs. M. C. Watson, Mrs. Lydia E. Thompson, Miss Mary E. Pinkham. Mrs. Hannah S. Varney has been transferred from Gallatin to Vicksburg.

*Natchez, Mississippi.*—Miss Hattie C. Daggett, Miss Mattie W. Childs, Miss Augusta Wolfe, Miss Cora R. Sisson.

*Huntsville, Alabama.*—Mrs. George Stokes, Miss Mary A. Stokes.

*Freedmen's Home, Cincinnati.*—Miss Hettie Burns.

The following have been teaching colored soldiers :

*Kentucky.*—Charles W. Sibley, at Camp Louisa; Rev. Charles Ives Burnett, at Vanceburg.

*Tennessee.*—Miss Mary E. Eberman, Miss M. Ellen Fuller, Mrs. Cordelia Edson, Miss Frances A. Noyes, Rufus Way Smith, at Memphis.

*Mississippi.*—William T. Ward, E. H. Brewer, J. C. Ferree, at Vicksburg; Rev. Phineas Mixer, at Natchez.

#### Number of Scholars.

During the year there have been enrolled in our schools about five thousand scholars, most of whom received their first instruction from our teachers. In addition to these there have been about two thousand men and women taught in night-schools and schools in regiments. Soldiers can only attend school every other day, so that a regimental teacher can instruct double the number usually assigned to other teachers. Compared with the mass of freedmen already to be found in the Mississippi Valley, the number which we are educating may seem small, but if our work be considered in its proper light as the beginning of a general and

systematic effort for the elevation of a race, even what has been done must be regarded with interest by the friends and patrons of the cause. It is a matter of equal interest that the work of the teacher has been attended with marked success. All of our teachers have had experience in Northern schools, and their uniform testimony is, that they never found white scholars so eager or more ready to learn. Men equal to the duties of the soldier, women who are mothers, and even gray-haired grandsires, are as anxious and almost as ready to learn as the children. A strange and wonderful spirit seems to have taken hold of this hitherto passive and inert people.

Besides the means expended in employing, transporting, and providing for our teachers, we have furnished during the past year 50,507 new school-books, 7,874 slates, and a considerable amount of paper, pens, pencils, etc., necessary to furnish the schools. We have received and distributed a great many old school-books and two Sunday-school libraries. We have also purchased and distributed several hundred Sabbath-school singing-books. As soon as the physical wants of the freedmen are in a measure relieved, few things are more welcome to them than books. As the day of their freedom dawns, it seems every-where to inspire them with a desire to read. Books, ever vigilantly withheld by slavery, are now received with wondering delight. It would appear that in the very possession of what has so long been under ban, this poor people find an assurance of their freedom and a pledge of its perpetuity. The privilege of studying them is a restored prerogative, which they are ready to improve, though they may not comprehend its significance as the earnest of the recognition of their common humanity, and the acknowledgment of their unalienable rights.

The work of education, to accomplish the highest results, must, like that of relief, be twofold:

1. *That which pertains to common school instruction.*
2. *That which pertains to domestic and industrial pursuits.*

In establishing schools for the first of these purposes, we have studied to adapt them to the condition of the freed people. Every-where they are found unable to read and write, and very many of them are ignorant as regards the simple and common duties of life. This is almost invariably the case with that large class who have been field-hands. With these, a knowledge of domestic duties, instructions as to cleanliness, etc., are quite as essential to a Christian civilization as a common school education. They must learn from the teacher a great many things important in their elevation, which in a free community our sons

and daughters learn in the home and from society. We must carry to them both forms of instruction, and hence a school for them comprehends more in some respects than in the North. The teachers who labor among them, under the auspices of our Commission, are expected not only to teach reading, writing, and other useful branches, but also to give such instructions in ordinary domestic and industrial habits as will make them neat in their homes, economical in their customs, and thrifty in their pursuits. It is important that the schools be furnished with thread, needles, thimbles, and the like, as well as with books, pens, and paper, that the teachers may devote some time each day to teaching the females such homely and practical branches as cutting, and making, and even mending clothes.

#### Industrial Schools.

The second form of education is prosecuted more thoroughly and with more system in what are termed "industrial schools." In them the women and girls are taught to sew neatly and well, and to cut and make every necessary article of clothing; the boys work at some useful trade, as at Clarksville, where they are taught to make shoes. The members of these schools are compensated for their labor, by which means they may begin to provide for themselves by their own industry. We have had teachers in such schools at Memphis, President's Island, and Natchez, and have furnished material to two other schools besides. Such schools, properly managed, will be efficient in the elevation of the freed people. They will tend to develop ideas of self-dependence and self-support, which have been crushed out by slavery. Place them under the direction of competent persons, and large quantities of new goods may there be made into garments, and second-hand clothing repaired and refitted so as to render it far more serviceable than if distributed as received.

By proper and energetic movements in this direction, these schools will, after a little time, become so effective as to relieve from a double task many of those societies of noble women in the North, who, prompted by feelings of humanity and patriotism, are dividing their increased labors between the soldier and the freedmen. The careful habits, the notions of economy, and the feelings of self-reliance developed by such schools, will be an incalculable blessing to the many who are employed and instructed in them. In fact, these schools are indispensable to the highest results of Christian benevolence in behalf of the freed people. One or more should be established and supported in every camp, and supplied with plain materials for the manufacture of the most needful clothing, bedding, shoes, etc.



### Distribution of Supplies.

Our mode of distributing supplies throughout the extended field in which we labor will be a matter of interest to contributors. More than a year ago we determined to appoint intelligent and responsible men as agents to supervise the whole work of distribution, both of goods and books, making it their duty to canvass as often and thoroughly as possible their respective fields—to visit the camps, ascertain the most needy points, and furnish them with supplies. We assigned the camps on the Mississippi to ISAAC G. THORNE, and those in Middle Tennessee to Rev. D. M. WILSON. The latter has withdrawn from the work on account of his health. J. O. REED, DAVID SMITH, DANIEL W. KNOWLES, and M. SAWYER, a Director of our Commission, have assisted in the field. Most of our shipments are consigned to our agents, and forwarded to the points they may indicate. The immediate work of giving out the goods and books is generally intrusted to the teachers and those who have charge of the camps. It is made the duty of our teachers to visit the freed people in their huts and tents, and by personal inspection ascertain their real condition and wants, so that in the distribution of goods the most needy may be first relieved. This duty furthermore is assigned to the teacher because we feel that the work of relief and education should go hand in hand—that the person who is instrumental in relieving the wants of parents or children will be the more successful as a teacher among them. Monthly reports of distributions are required from teachers and agents. We find that by this plan we secure the prompt distribution of our goods to those places where there is the greatest need, and among those persons who are really the most destitute. It is due to agents of the Government, Chaplains, etc., to say that by a cheerful co-operation with our agents and teachers, they have greatly aided and facilitated this work of relief.

### The Teacher's Work.

A remark in regard to this is due the noble men and women who are devoting themselves to the elevation of the freedmen. It is a toilsome work, attended with peculiar difficulties and privations. They teach six hours each day; they visit to ascertain the wants of the people, and to gather new-comers into the schools; they distribute clothing among the needy, and visit the sick; the female teachers give the women and girls instructions in sewing, etc.; and some of them carry their labors into the night by gathering the men and women who work through the day, into night-schools. All are not thus diligent, but as a class they are earnest

Christian men and women, deeply devoted to their work. There are many things to embarrass their efforts. The camps are not permanently located, hence they must teach in tents, cabins, churches, or whatever shelter may be secured. Some have held their schools in the open air for weeks in succession. We furnish all our schools with the best series of books, but it is impossible to supply many of the conveniences common to school-rooms in the North.

The teachers must live in such houses as the military authorities may turn over to them, and their food is the ordinary Government ration, except such other articles as may be sent them by the Commission or their personal friends. They are also subjected to social privations. Their labor where to teach the slaves has been an offense to public sentiment, or a crime by law. They find few who have any sympathy with, or a spirit of toleration for, their efforts in behalf of the freedmen—many who regard them with all the bitterness of Southern contempt. They are away from their friends, isolated in society, and usually deprived even of Church privileges. Their Sabbaths are chiefly given to Sunday-school labor among the freedmen. And yet, with all this, they love their work, and give themselves most heartily to it. One superintendent recently reports that he finds it necessary to restrict the labors of his teachers for their own health's sake. The work every-where is so vast, and the laborers are so few, that those who are in the field find ever before them an unfinished task. It is not unusual for them to expend a large proportion of their monthly salary for the relief of helpless and suffering ones. And our agents are just as devoted and self-sacrificing as the teachers.

#### Collections.

Although we frequently receive moneys and goods from the friends of our cause without any appeal to them, yet it is necessary to bring the claims of this great work before the people. The facts, when known to the public, awaken a very general and lively interest; but in an age of grand events, and in a land where the most wonderful of these events are transpiring, the public mind is so occupied that it is necessary to carry our cause to the people by earnest, active agents. We now have three of these agents engaged in canvassing the home field—that is, the Western States; namely, Rev. J. R. LOCKE, Rev. D. KINGREY, and Rev. H. W. GUTHRIE. This force will be increased from time to time as the work may demand. To guard the public against an imposition already practiced in the name of our cause, we furnish to authorized agents a

certificate of their appointment, signed and sealed in behalf of the Commission.

LEVI COFFIN, our General Agent, is now laboring with great success in Great Britain. During the past eight months he has traveled throughout England, Ireland, and Scotland, and within about five months has forwarded more than \$23,000 in cash, and goods, mostly new, valued at \$10,000.

### **Religious Policy.**

The religious element entering so largely into the organization of our Commission, it is not strange that a question arose as to the limit of our operations—whether we should send missionaries to evangelize as well as teachers to instruct the freedmen. The Commission, agreeing that the work of evangelization was authoritatively committed to the Church, and that no organization of merely-human origin is warranted in contravening the Divine plan, determined to leave to the Church the whole work of sending missionaries and organizing Churches. Its policy is, however, to employ only Christian persons as teachers; to encourage the organization of Sabbath schools; to send Bibles and Testaments to the freedmen; to influence them, so far as may be, to observe the Sabbath, and to attend the public worship of God; to inculcate sentiments of respect for religion, and to direct all our agencies so that they shall exert an influence that will be favorable to the work of evangelization among the freedmen, to which a signal providence of God invites the whole Church, and upon which she must speedily enter.

Our Commission is catholic in its spirit and operations. Every considerable religious denomination is represented in our board of officers, and among our Agents and Teachers; and while agents and teachers are required to produce evidence of their Church membership and Christian character, no question can be raised as to sect. We have felt from the beginning that till God shall prepare the way for the reconstruction of Churches throughout the South, all Christians should join hands in a general and undenominational and powerful movement in behalf of the freed people—a course that seems the more patriotic, practical, and imperative from the fact that the Government may properly give all possible aid and encouragement to a movement which, in its unity, strength, and catholicity, is representative of a people's benevolence.

### **Increase of our Work.**

Although there are other forms of benevolence in our country having their occasion in the present gigantic war, for which the people are zeal-

ously laboring and to which they are contributing with a munificence of liberality, still the work in behalf of the freedmen is receiving a constantly-increasing support. During the first year of our operations, ending January 19, 1864, the cash contributions received amounted to \$17,276.33: during the past year, \$36,225.08. The comparative value of the goods contributed and purchased is as follows:

ARTICLES.	FIRST YEAR.	SECOND YEAR.
Clothing, bedding, etc., about.....	\$28,000.....	\$134,200
Cooking utensils, stoves, etc., about	1,200.....	2,075
Garden seeds, trees, etc.....	" 2,200.....	4,220
Books, etc.,.....	" 2,000.....	14,475
New goods,.....	" 1,200.....	3,065
Hospital supplies.....	No estimate.....	1,435
Goods from England.....		8,000
	<hr/> \$34,600	<hr/> \$167,470

A sugar-cane mill and evaporator sent South during the first year is not included above. During the last year we have been able to employ thirty more teachers, and our schools have been kept open on an average three months longer than during the first year. Last year, including the goods distributed, expenses of shipment, salary and expenses of teachers, etc., our whole operations amounted to about \$40,000; this year they will reach \$185,000.

#### Practical Results.

We have stated that there is great destitution and suffering among the freed people—that the work of benevolence before us is steadily increasing; but, while it is our duty to bring before the public mind the full extent and pressing character of the demand, it is equally our duty to mention some facts and results which indicate the coming of a brighter and better day. Though the transition be attended with great suffering, the blessings of the new condition are manifest. The Chattel is rising into Manhood; his influence is being felt for the Right. An element of great strength is being transferred from the Rebellion to the Government; thousands of robust men, whose forced labor supported our enemies, are now in the service or in the ranks of our armies. On hard-fought fields the former slave has evinced the qualities of a brave soldier; as a laborer he has, by willing industry, rendered invaluable service. Many who at first were dependent upon Government and the charities of the North are now, by compensated labor on plantations and elsewhere, earning their own support. Among old and young there is an eager desire for education. Under the influence of Christian teachers they are acquiring habits of neatness, industry, and economy; they are imbibing notions of self-



reliance and self-government; and they are being inspired with a respect for marriage, the family, and home. At several points peaceful, thrifty, order-loving communities have been formed. Wherever properly cared for, they soon become qualified for the privileges and responsibilities of freedom. The problem in regard to this people, that has occupied the profound thoughts of the wisest statesmen for three-fourths of a century, is being wrought out in our own day, and every donation that flows from the benevolence of the North for the relief and education of the freedmen is hastening the hopeful solution.

Reports and letters are herewith submitted that will further illustrate what our Commission has accomplished during the past year, and the magnitude of the work which in our day God in his providence has laid upon the friends of freedom and humanity.

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### ADDRESSES AT THE ANNUAL MEETING.

Rev. Bishop Charles P. M'Ilvaine, Rev. Bishop D. W. Clark, Rev. Dr. M. L. P. Thompson, and Rev. Dr. R. C. Grundy, distinguished ministers and representative men in their respective denominations, known to be in full sympathy with our cause, were invited to speak at the Annual Meeting.

#### Address of Bishop M'Ilvaine.

The venerable Bishop spoke after the reading of the Report of the Corresponding Secretary. His remarks were extemporaneous, but inspired by the deep interest he feels in the cause of freedom and humanity, they were characterized with his usual clearness, force, and earnestness. From the brief notes at hand, it is not possible to give even a correct synopsis of his address. He first alluded to a closing passage of the above report, which speaks of the work of evangelization among the freedmen, to which God, by a signal providence, now invites the Church. He spoke of the present wonderful march of events resulting in the emancipation of the colored people, and making them accessible to the agencies of religion and civilization, as finding a parallel only in the delivery of the Israelites from Egyptian thralldom. God delivered them by signal providences, and also prepared them for liberty, for the possession and enjoyment of which they had been unfitted by a long night of bondage. We speak of the army as opening the brazen gates hitherto closed against the unfettered truth, but when we see that hand which has directed and controlled events, the army will only be recognized as an illustrious instrument. We are beginning to learn that God inaugurated this war for the sake of liberty. The very key that the South forged to secure slavery has been used to unlock its doors and liberate its victims. The great end, to accomplish which God could overrule this war, was to

deliver the land from slavery. The speaker regarded the preservation of the Government and the deliverance of the land from slavery not as two distinct results, but as one thing.

He spoke at some length in regard to the freedmen. When he thought of their condition, of their necessities in the period of their transition, he was encouraged by the past. They would be prepared for the career now opening before them. Christian benevolence had already organized to help them, and he felt that there would be an uprising of the people to sustain these institutions that labor in their behalf; he felt that, by the favor and blessing of God, they would be made agencies in relieving and Christianizing the race. He spoke of the destiny that was before this poor people, that they would rise up and stand upon an equal footing with others. They had shown a remarkable docility—they were readily taught to observe order—they were keenly susceptible to social influences—and they had other peculiarities which gave much assurance that they would readily make law-abiding citizens. He affirmed that the black man from his nature is particularly easy to be cultivated into a gentleman, and as an illustration of this referred to the politeness that marked them as waiters and servants. He assured the Association that it could do no better service to community than to enlist it in behalf of this suffering yet rising people.

**Letter from Bishop Clark.**

CINCINNATI, JANUARY 19, 1865.

REV. J. M. WALDEN, COR. SEC. W. F. A. COM.: *Dear Brother*,—I have just reached home from Nashville. A severe cold with sore throat unfits me for speaking, or I should most cheerfully comply with your request to speak this evening.

The freedmen have claims upon this Christian people which it would be as cruel to ignore as it would be to hold them still in bondage. Then, too, there is hope in them. Their "mother wit," their sensibility, and their physical manhood, together with their desire for self-elevation, give us infinitely higher ground for hope than can be found in those poor semblances of humanity—the poor white trash of the South, cast among us like driftwood by the gale upon the ocean shore. May God prosper the good work!

Truly yours,

D. W. CLARK.

**Letter from Dr. Grundy.**

CINCINNATI, OHIO, JANUARY 19, 1865.

REV. J. M. WALDEN: *My Dear Brother*,—Since last Sabbath I have been confined to my room by severe indisposition. Though convalescent, I am still unable to be out, and hence am deprived of the pleasure of participating in the anniversary exercises of the Western Freedmen's Aid Commission to-night. Though I did not expect to contribute much to your meeting, I had hoped to be present and to have said a word by way of personally testifying to the value of *your* channel of benevolence for the Freedmen. What strange additions these strange times have made and are making to our vocabulary! We have long had the term *Bond-*

*men* as growing out of the structure and administration of our Government, but it has been reserved for *these last days* to give us the *antithetic* term *Freedmen*. My stand-points touching slavery, and my relations to it, led me, at an early period of my life, to study the history and character of the institution, and to read with special interest *our* history upon the subject.

From the beginning this subject figured in our civil history. And no one who has carefully read this history can wonder at its figuring now. The whole history is comprehended in two words: *Bondmen* and *Freedmen*. In these two words you have the Alpha and Omega of the whole matter of slavery. The North gave the black man to the South a *Bondman*, and now he comes back to the North a *Freedman*, and asks for protection and shelter, and the education necessary for citizenship, not as a matter of charity merely, but of debt. Yes, sir, this is the ground upon which I put your Institution, whose second anniversary you celebrate to-night.

At the door of the North lies the sin and folly of inaugurating the system of slavery, and of laying broad and deep its foundation of greatness and strength in the South. Let a few instructive facts show what I mean.

1. This huge rebellion, which, contrary to the purposes and expectations of those who instituted it, is giving us the Freedmen, is founded upon and grows out of the proverb that *Cotton is King*. It is emphatically King Cotton's rebellion.

2. To the North King Cotton owes his origin and his power.

In the revenue law of 1795 the Congress of the United States laid a duty of three cents per pound on cotton, not to encourage or protect, but to *create* its culture. While this measure was under discussion, a member from South Carolina declared that Cotton was in contemplation in South Carolina and Georgia, "*and if good seed could be procured, he hoped it might succeed.*" Six years afterward Mr. Hamilton, in his report on the manufactures, recommended the repeal of this duty on cotton on the ground that it was "a very serious impediment to the manufacture of cotton;" but his recommendation was disregarded. Thus did the North, to her own hurt, and of her own accord, pay a duty of three cents on the pound on cotton to the Southern Planter in order to enthrone King Cotton in the South! In 1796, when the manufacturers of Brandywine, in Delaware, petitioned Congress to repeal this duty on imported cotton, it was rejected on the report of a committee, a majority of whom were from the South, and upon the distinct ground that the repeal would retard the growing of cotton in our own country. So much for the first fact touching King Cotton. His cradle was the Tariff, made and rocked by Northern hands.

2. Another fact touching King Cotton is, that the North not only furnished him a Tariff, but the negroes to do his work. It is sufficient here to state that the extension of time for the toleration of the slave-trade from 1800 to 1808 was by the Northern vote. It stood thus—yeas, seven, as follows: New Hampshire, Massachusetts, Connecticut, Maryland, North Carolina, South Carolina, and Georgia; nays, four—New Jersey, Pennsylvania, Delaware, and Virginia.

I need not go further into the details of historic fact to show the debt which the North now owes the Freedmen of the South, save only to mention one other fact, and that is the invention of the cotton-gin by ELI WHITNEY, of New Haven, Connecticut. All else done by the North would not have availed to give King Cotton his throne without this. A distinguished Judge of the Supreme Court of the United States, and a citizen of South Carolina, thus eloquently testifies to the value of this invention as to the growth of cotton in the South: "With regard to the utility of this discovery [the cotton-gin of Whitney] the Court would deem it a waste of time to dwell long on this topic. The whole interior of the Southern States was languishing, and its inhabitants emigrating, for want of some object to engage their attention and employ their industry, when the invention of this machine at once opened views to them which set the whole country in active motion. From childhood to age, it has presented us a lucrative employment."

Thus you see, from the facts of the history, that King Cotton owes his origin, growth, and power to Northern legislation and inventive genius. His hatred to the North is as unnatural as it is unjust and cruel. But be this as it may, the facts most clearly demonstrate that the North owes the Freedmen of the South precisely what they are now asking at our hands. While, then, we appeal in their behalf, in the name of humanity and patriotism, let us not forget that we owe all which their condition and circumstances claim at our hands as a matter of debt, and on the score of justice. Let us, then, in this our National crisis do our duty to the Freedmen, and they in turn will do their duty to us and our country. Had I time and health I would here say a word in regard to the relations of the black man to the cotton plant, and his *future* relations to King Cotton, but I forbear.

I am yours truly,

R. C. GRUNDY.

#### Speech of Rev. Dr. Storrs.

Dr. THOMPSON was not present, on account of personal illness. On motion, Rev. Dr. H. M. Storrs was invited to address the meeting. He made a brief, earnest speech, dwelling mainly upon the moral efforts that would be necessary to complete the work which had been begun by the sword. The sword can only finish its appropriate work; the war beats down great barriers which stand in the way of reform and evangelization, but moral forces alone can build up and beautify. The time was when we were driven back from the South by a wall that was impregnable to moral influences. We could go to Asia, to Africa, to the isles of the sea, with a free Gospel, but not to the South. God, using a nation's cannon as his instruments, has breached that wall, and now we may go to the South, carrying our principles with us, and giving free expression to our convictions. It is our duty—the duty of the Christian people—to seize the opportunity now presented to labor for the elevation of the fallen race. These were the leading thoughts which, in an amplified and fully-illustrated form, Dr. Storrs presented in his address.



**Speech of Jackson M. Moore, a colored man.**

After Dr. Storrs had spoken and as the meeting was about to close, Mr. JACKSON M. MOORE, a colored man, who is a resident of Cincinnati, rose in the back part of the audience, and asked in behalf of his race what he termed the privilege of thanking the members of the Association for what they were doing for the freedmen. He was invited forward and requested to give expression to any thing he thought would be of interest to the meeting. At the close of his remarks, he was requested by vote to put them in writing, to be published in the Annual Report. He spoke as follows :

*Mr. Chairman and Ladies and Gentlemen of the Western Freedmen's Aid Commission:*

You will pardon the intrusion of an obscure stranger, the grandson of a freedman, who appears at this feast not as an invited guest, but as a spectator.

While listening to the official reports, and the remarks made by the different gentlemen who have spoken, I felt my heart swell with gratitude to God and thankfulness to the Christian ladies and gentlemen who are engaged in this labor of love, and in behalf of my brethren, beg leave to return thanks for what they have done and still are doing for the physical comfort and the moral and intellectual development of my long-oppressed and downtrodden people.

One of the most pleasing features to my mind of this enterprise, is the Christian union which is manifested. I see clerical gentlemen, and Christian ladies and gentlemen of various denominations, laying aside denominational distinctions and uniting heart and hand in labors of love.

Prominent among them I see the venerable prelate of the diocese of Ohio, the personal friend of the sovereign to whom I once owed allegiance. I respect the queen, I like the royal lady, but I *love* the noble woman. I love her because she has a *true* woman's heart, with a woman's tender sympathy and love. She loved her husband; she loves her children; she loves her people; and more, she loves the cause of God and humanity.

The fiery ordeal through which this nation is passing is purging it from much of its dross, and divesting it of many of its vices, leaving a residuum of pure metal, and developing the nobler attributes and Christian graces. The soldiers and sailors have displayed a fortitude and heroism unsurpassed even by ancient Sparta. The Christian graces have shone with a luster which makes angels rejoice and the sons of God shout for joy. The flowers of the Christian character have been watered with blood and tears, and have been developed and ripened into golden fruit; prominent among the rich clusters we see the Christian, Sanitary, Refugee, and last, but not least, the Freedmen's-Aid Commissions.

Mr. Chairman, we appreciate the Christian benevolence displayed in this enterprise, but we have higher and holier claims to patriotic and Christian sympathy and love. When this nation first came into being and was rocked amid the storm of revolution, our ancestors aided in protecting the cradle when "Herod sought the young child's life to destroy it," and when it was christened our fathers mingled their blood in the

baptismal font, and assisted in the ceremonies as sponsors, and solemnly promised to establish justice, promote the general welfare, and secure the blessings of liberty for themselves and their posterity, and in the interval between childhood and manhood the sweat and tears of our fathers enriched the soil, their unrequited toil contributed largely toward development of the material wealth of the nation. The nation has arrived at man's estate and is being rebaptized in blood and tears, and our brethren are freely sprinkling the altar with their blood and tears, as Milliken's Bend, Port Hudson, Olustee, Fort Wagner, Petersburg, Nashville, and Fort Fisher so nobly testify.

Again, we bear the impress of the Great Creator's seal stamped upon our ebony brows, and his law is written upon the table of our hearts; a common salvation was purchased with a price more valuable than the blood of bullocks and goats, even the precious blood of Christ. We are children of a common Parent, and heirs of the same heritage.

The teachings of the philosophy of history may impart some useful lessons if we heed the instruction. There may be some historical analogy between the proud Anglo-American and the humble and despised Anglo-African. If the former should trace his pedigree up through a "long line of illustrious ancestors," he would probably find at the root of the ancestral tree a Saxon slave whom a Norman gentleman spurned, so now a Northern gentleman spurns and despises a Southern slave and his descendants. While we admire the majestic oak, let us not forget the humble acorn from which it grew. "A touch of nature should make us wondrous kind to each other."

I am not a prophet nor the son of a prophet, but I have strong faith in God, who in his own time and way will rebuild the waste places, and make the desert to blossom as the rose: there is a glorious future for America. The grand idea of a "free Christian empire," which the Pilgrim Fathers planted upon old Plymouth, has taken root and will yet flourish like a green bay whose shadows shall cover this continent, and not this continent alone, but it will cover the whole earth as the waters cover the face of the great deep.

I can imagine a noble ship with beautiful proportions, graceful model, full rigged, with powerful engines, starting on a voyage around the globe with the Bible for her chart, faith her compass, hope her anchor, and charity or love her helm. The navies of all nations salute her as she glides smoothly and gracefully along, and as she enters their ports, kings, princes, and potentates doff their crowns and pay homage to free, civilized, and Christianized America, the flag-ship of Christian civilization, "God, the Union, and Liberty" emblazoned on her "banner of beauty" floating in the breezes of heaven.

Again, Mr. Chairman, ladies and gentlemen, I thank you in behalf of my brethren, the freedmen, for what you have already done and still are doing. I can only bid you Godspeed in all your labors of love; and when you shall have finished your labors on earth, may you receive the approving plaudit from the Grand Master above, "Well done, good and faithful servants, enter thou into the joys of thy Lord!"

Again I thank you all for your courtesy and indulgence to me personally.

## CORRESPONDENCE, REPORTS, ETC.

WE publish the following letters, reports, and extracts from correspondence, etc., to illustrate the work in which we are engaged. We give the observations and impressions of those who are in the field, and so directly connected with the work as to be able to speak intelligently in regard to its extent, difficulties, encouragements, and other peculiarities.

The letters, reports, extracts, etc., herewith published, are arranged as follows:

1. Those which illustrate the wants of the freedmen and the work of relief among them.
2. Those which illustrate the work of education.
3. Those which illustrate the general results of emancipation and the efforts being made in behalf of the freed people.

## WORKS OF RELIEF, ETC.

From Captain WILLIAM BRUNT, Superintendent of Freedmen at Clarksville, Tennessee.\*

CLARKSVILLE, TENN., FEBRUARY 23, 1865.

REV. J. M. WALDEN: *Dear Friend*.—The four boxes, 2523, 2531, 2540, and 2554, arrived to-day in good condition. I expect to forward part of these to Fort Donelson. I will state what is required here, taking care not to ask for more than is absolutely needed. We need a supply of needles and thread of all kinds; there is great need of repairing clothing in camp; many are disposed to mend their clothes, and come to Mrs. Brunt for needles and thread—thus evincing a disposition to do if they had the means to do with. Mrs. B. takes great interest in issuing clothing, and will use with discretion any thing furnished for the camp. She has hired help; consequently, can and will devote her entire time to the sewing rooms.

Friend Walden, please ask your Board if they will supply our Orphans' Home with what is necessary to make them comfortable; namely, tin-plates, tin-cups, spoons, knives and forks, and other things necessary to prepare their food and secure their cleanliness. I think there will be fifty to provide for. I give you the probable number, leaving it to you to supply what you think best. I can furnish rooms, rations, and medical attendance at Government expense; the remainder must come from the Freedmen's Commission. Since I have applied to you to commission the Matron, I prefer your Board taking the whole thing in hand and supplying us with what will be necessary for the proper management of the Orphans' Home in my camp. What say you to this proposition?

Please send a large supply of thread, for there has been but little received heretofore, and nearly every person in camp needs some. I would like to have half a ream of good cap paper and a box of good buff envelopes, for my son is engaged most of his time in writing letters for the colored people in camp.

[From the same, March 3d.\*]

REV. J. M. WALDEN: *My Dear Friend*.—Your kind favor of the 28th ult. is received. I thank you for your prompt action in commissioning Miss Mary

\* Received since the annual meeting.

Grim, of Farmington, Fulton County, Ill., as teacher and matron of the Colored Orphans' Home at this camp; also for the supply of garden-seeds and hoes, tin-ware and other things necessary for the outfit of the Orphans' Home. My heart ached to-day as I saw the poor little orphan children in camp, so poorly clad and poorly cared for by the colored women who have them in charge, in groups of various numbers, from two to six each, just as they could be induced to take them. But to-night my heart is light, for in a few weeks, at farthest, we shall be able to provide properly for them. There can be plenty of colored women found who will, at low wages, render good service in the Home, under the supervision of Miss Grim. I think three or four dollars per month, and comfortable, plain clothing for each person so employed, will secure the services of the best of the colored women at the camp.

I am having eight more school-rooms built at camp, twenty by twenty-five feet, and think each and all will be filled, with the five now in use, to excess, making thirteen schools at the camp. There are five schools now in successful operation at the camp, two in the Presbyterian Church and one at the Post Hospital in Clarksville; also two large schools at Providence; and there ought to be at least two more schools at Providence. There must be two schools at Fort Donelson. We need one male and two female teachers at Donelson, eight female teachers here at camp, and at least two for Providence, as soon as rooms can be secured at Providence for them.

My field embraces all the colored people at this post—the camp, Clarksville, and Providence—also the colored people at Fort Donelson, who are now building their own school-houses and teachers' quarters. They sent me \$30, collected from their own circle, to purchase sash, glass, locks, and hinges.

[From the same, March 4th.\*]

. . . I place the Orphans' Home exclusively under the care of your Board, and shall be happy to consider any suggestions from you in reference to the management of the Home. I shall rely on getting supplies from your Board to make it what it should be—economically conducted. I propose erecting a building free of cost to you, except the sash, glass, and locks and hinges, sufficiently large to accommodate fifty children and their assistants, separating the sexes, each having their own part of the building to occupy.

To do this we shall need two large cooking-stoves and four large box or heating stoves, a supply of tin-ware, brooms, buckets, and wash-boards—we can make our own seats, tables, and wash-tubs. We shall need a supply of boys' and girls' clothing to secure a proper degree of neatness and cleanliness, also a supply of bedding. . . .

From CHARLES H. HOOD, M. D., Surgeon at Murfreesboro, Tennessee.

SIR,—I have the honor to address you in relation to the necessities of the people of color in this place. I have had charge of the *Contrabands' Hospital* in this place for the last eighteen months, and professional charge of the *Contrabands' Camp* for a year past, and I assure you, sir, I have given my best energies to the study of their characters and their wants, and during the last Winter I had the satisfaction of distributing a large amount of clothing, shoes, and other valuables among them. Several boxes of valuable supplies were forwarded to my address, last Winter, from your Commission, and I was happy in being the agent of distributing your bounty, to the great comfort of many who were rescued from suffering by the opportune arrival of comfortable clothing, etc. Those who have been here through the Summer have been industriously employed, and the most of them are quite comfortable. But they are constantly coming in, and the most of them arrive here in a very destitute condition, many of them being obliged to fly with their clothing only, and leaving every thing else behind. Many of

\* Received since the annual meeting.



them have suffered most dreadfully for want of food of a nutritious character, and many of them, particularly the children, when they come within our lines, are exhausted, anemic, and dropsical from the want of nutrition. Having a more extensive acquaintance with these poor people than any other person at this Post, I think I could distribute supplies among them understandingly, being pretty well advised as to the history, condition, and claims of a very large proportion of them. If you have supplies to distribute I would be pleased to act as your agent in their distribution at this place. The supplies most needed are women's and children's clothing, shoes, bed-clothing, etc. Hoping to receive a consignment for distribution at an early day, I am, etc.

From Chaplain GEORGE STOKES, Superintendent of Freedmen at Huntsville, Alabama.

*Showing the condition in which the freed people reach the camps.*

MY DEAR SIR,—I take the liberty of addressing you in behalf of the destitute colored people at this camp. They are daily increasing in numbers on account of its proximity to the slave region of Northern Alabama. Our camp is understood to be a refuge for them, and hence they flock in here. I have two hundred and forty-five in camp now, principally women with children and decrepit old men and women. In coming away from their masters they leave their clothes, sometimes their children, and all they have behind them. They appeal to us, day after day, to go after their children, etc., but our powers being limited, and having no teams or guards that we can control, it can not be done. Still they stay with us—they dare not return—and they have no beds, but few clothes, and not a change of apparel. The only rations issued to the Contrabands are one pound of corn meal, six ounces of bacon or pork, and a little salt to each person per day. While this is all we receive now, we have old people and very small children that need something different, especially when sick, and the few Sanitary stores here are needed for the soldier. We now appeal for second-hand clothes of all kinds, more especially for women and children, as we have many of them. Women's shoes are much needed, as this is a rocky region; also tea, sugar, rice, and any thing else needed by the afflicted. There are women here that will be soon confined, and not a thing to make up or prepare either for themselves or offspring. There are some that can sew, who could alter garments if we had a supply of second-hand clothing. Some are advised to return to their masters, whose children and clothes can not be brought away; but if they return it is with a fear that they will be sent across the Tennessee River to everlasting slavery.

[From a statement by the same person—Chaplain STOKES—after his camp had been broken up by the retreat of the Union forces before General Hood.]

Just from the front, where war with all its miseries, suffering, and wretchedness is seen—where there are a variety of claims to attract the attention and arouse the sympathies of the benevolent—many calls of suffering humanity to impel them to activity. Have had a large field of labor, where eleven months' experience has given sufficient assurance that we can put to silence all who have pleaded the incapacity of the negro or freedman for self-management, education, or advancement, self-protection, or self-support. Though opposed in our work by rebel sympathizers, or those of pro-slavery proclivities, the year of trial has been a prosperous one till military strategy caused us to evacuate our camp at Huntsville, where we had raised four thousand bushels of corn, about seven or eight bales of cotton, and sorghum for thirty barrels of sirup. This was raised principally by women and children. In leaving, we left all. No transportation could be had; we burned the beds and destroyed cooking utensils, and after one day's march we were obliged to leave both bed-clothes and wearing apparel, so as to carry in our wagons the small children and aged ones that could not walk. After part of our teams had crossed the Paint Rock River, the rebels came on our rear and cut off many of the wagons of the white and black refugees, caus-

ing a stampede of such a nature as I trust never again to witness; men leaving their teams, young people throwing away their bundles, blankets, and shoes to facilitate their flight; women panting and striving to get away from the hell-hounds of the Southern Confederacy with their little ones. But, alas! the load is too heavy; the mother has to leave her babe in the road, and frantically she hastens onward to evade the grasp of her pursuers. In this stampede we threw away every thing; and all is gone, and now my people live in huts made of cedar boughs, exposed to the rains and frosts of Winter.

**Report of Rev. H. W. GUTHRIE on the condition of the Freed People in Camp Nelson, Kentucky.**

For the satisfaction of the officers and friends of the Freedmen's Aid Commission, under whose direction I now labor, I submit the following statement with regard to the colored women and children at present—Jan. 9, 1865—collected within the military lines of Camp Nelson, Ky., having labored there during the past two weeks.

**I. Respecting their number and location.**

There are at this writing about five hundred women and children quartered in this camp, and they come in at an average of about a dozen per day.

About two hundred of these are in barracks, a single building eighty feet by twenty-five; fifty are in a hospital, a small mess-house two stories high; the others are staying in huts of very rude construction and small size, a dozen persons sometimes crowded into a space ten feet square and from four to six feet high.

**II. Their condition.**

Nearly one-fifth are more or less sick, the fruits of exposure and want; and for the last five weeks they are dying at an average of about two per day; the deaths are for the most part among the children.

One family of a mother and three children have all died; the would-be master meantime came to search for and claim them.

In another instance, a mother died leaving five small children, two of which have since died.

The immediate assignable cause of much fatal sickness is their ejection from camp in pursuance of an order issued November 22, 1864, by Brig.-Gen. S. S. Fry, Post Commandant.

They had previously come here for protection by the Government from their ruthless owners, who were enraged on account of the enlistment of their fathers, husbands, sons, and brothers in the United States service. Many had by this time provided themselves with comfortable huts and some with Winter provisions. These huts were summarily torn down, their bedding and provisions exposed and mostly destroyed, and the people themselves turned out of doors and out of camp to shift for themselves during the severities of the Winter then upon them; suffering, sickness, and death are the consequences. The order of Gen. Fry was rescinded by Gen. Burbridge on Nov. 27, 1864, and the poor and wretched creatures were allowed to return, but only to filthy, unfurnished barracks, and the huts of their own hasty construction, with scanty and unsuitable material. As for clothing, all were destitute and suffering; many almost naked, and with no beds or bedding. Some blankets have been issued, and some clothing sent by this and other societies, and also a few shoes. An industrial department has been inaugurated, and the women are changing soldiers' clothing furnished by your Society into garments for women and children.

They manifest both a willingness and aptness to work. They are now in great need of shoes, many being entirely destitute. As for clothing, not one in fifty perhaps have a change of garments; nor, as for bedding, will they average in all one blanket each. For food, they now draw rations from the Government. Buildings are also under contract and in process of erection for their better accommodation—large dormitories, kitchen, laundry, workshop, and school-room.

### III. Why they are in camp.

The general reason is bad treatment from their masters because their friends enlisted in the United States service. Their owners in most cases refused to feed, clothe, or protect the women or children, and violently drove them off. In visiting their quarters, while distributing clothing and otherwise administering to their wants, I took the names of nearly five hundred, and noted the reasons for leaving their masters. I give a few specimens, for the most part quoting their own language, the general tenor being as above stated. One was told to go, and was threatened a hundred and fifty lashes if she did not; another was threatened with five hundred because she went to see her mother. One said her mistress drew a gun and threatened to shoot her because she befriended the Union cause. Many said they were treated like or worse than dogs.

One woman, after doing man's work in the harvest field, begged a little clothing for herself and children, was told to be off, and go to Lincoln or the devil just as she liked, and she said she chose to go to Lincoln; another, after doing man's work, was fed on buttermilk and berries.

One said she was treated monstrously bad, cowlided, and spited because her husband enlisted. One was threatened death with a knife. Another was told to get into the road and march off with Government stock to Camp Nelson.

One woman procured and presented a flag to the 116th Regiment Colored Infantry, in behalf of the women of Garrard county, Ky., and the rebel white people threatened to cut her throat for doing it if she did not leave.

One said she was beaten till her back was like a piece of meat; her children were cruelly beaten, her master saying that he would rather see them dead than alive. One was driven off, her master drawing a pistol threatening to blow her brains out if she did not go.

Another was told, that if so fond of Yankees, to go. Another was tied, stripped, and whipped with a buggy trace. The master of one said that he had no use for women and children after the men had gone; told her to go or he would beat her to death. Another was kept in jail nine months and three weeks.

Another's master tried to burn her to death; threw her into the fire; broke her adopted child's leg, causing its death—the child dying while I was in camp. I also saw a large scar on the woman's arm from the burn. One was knocked down with the tongs because she wished to protect her child from cruel treatment, and then was beaten cruelly because she could not stop the blood running from the freshly-cut gash made by the tongs.

Such are some of the statements made by the women themselves. I have noted many others, but these are enough to show the animus that prompted the masters to the exercise of cruelty, and show why these women and children came within the military lines of our Government. Some came to save themselves from the auction-block and cotton planter, some to gain the boon of freedom.

In almost every case, it plainly appears that hatred to the United States Government caused these rebel masters to wreak their vengeance upon these helpless women and children.

Of about two hundred women whose names I took, about one hundred and seventy-five have husbands in the United States service; the others have fathers, brothers, or sons; one woman had five brothers in the Union army; another one had five sons in it.

But not to be further tedious, I close with two remarks:

1. These suffering poor deserve the sympathy, prayers, and aid of all Christian and humane people, especially of those whose friends are saved to them at home by the enlistment of the colored soldier.

2. The United States Government owes them protection and help as a just compensation for services rendered by their fathers, husbands, sons, and brothers. That God may raise them up many and powerful friends, should be the prayer of every patriot and Christian.



From Chaplain JOHN LAWRENCE, Springfield, Tennessee.

CORRESPONDING SECRETARY FREEDMEN'S AID SOCIETY: *Dear Sir*,—We have at this post from one hundred and fifty to two hundred Freedmen, the greater portion of whom are women and children. The commander of the post, Major George T. Armstrong, has determined to turn over to them the Menees farm, adjoining Springfield, divide it into small lots, and let them make out of them what they can. He has made arrangements for horses and plows, but needs a lot of hoes and spades, and, *especially*, seeds of almost all kinds. Seed potatoes, onion sets, cabbage-seed, beet-seed, lettuce, radish, beans, peas, etc., are indispensable. Can the Western Freedmen's Aid Commission furnish them? These contrabands are, the most of them, just escaped from their masters, and their male friends are nearly all in the army, or in Government service somewhere. . . .

From M. J. COUCH, Superintendent of Freedmen, Mouth of White River, Arkansas.

SIR,—Will you please send me a few boxes of women's and children's clothing and men's overcoats for this place? I have some six hundred in the Freedmen's camp, and some coming in every day. Many of them are very destitute of clothing and blankets for bedding. I have no chance to procure any thing of the kind. Whatever you may send me will be gladly received, promptly receipted for, and fairly distributed among the needy and helpless. I hope to hear from you soon. . . .

P. S.—Send me a quantity of assorted garden-seeds, as I wish to have gardens in the camp.

From Captain T. E. HALL, Sup't of Freedmen at Camp Nelson, Ky.\*

CAMP NELSON, KENTUCKY, FEBRUARY 21, 1865.

COR. SEC. WESTERN F. A. COM.: *Dear Sir*,—We have now in this camp over eight hundred women and children, families of colored soldiers. They have, in most instances, been driven from their homes by the cruelty of their masters, and have sought protection within our lines. The Government is providing them with food and shelter, but we must rely on our friends for the clothing and bedding necessary for their comfort, and which at this time is greatly needed. Nearly all of them were obliged to leave the greater portion of their clothing in leaving their homes for camp, and that worn by them from their homes, being poor and much worn, is fast giving out. We are fully supplied with teachers, and every effort is being made to put them in as comfortable a position as possible. I send you copies of the correspondence in relation to the establishment of the "Home," also a plan of the buildings now in course of erection.

We have received from your Society and other sources in the North boxes of clothing, which have been a great help, but which is not nearly adequate to the demand. We would, therefore, solicit from you a further supply of clothing and bedding, and also a little money to defray such incidental expenses as transportation, etc. The clothing, of course, should be adapted to the wants of women and children. It would be better, perhaps, to send material, as we can have it made up at the "Home" by the inmates, some of whom are good seamstresses.

I feel that it is very important that this enterprise be a success in Kentucky. To make it such we need the aid and co-operation of all who are interested in freeing the slave in this State, and by education and moral instruction, preparing them for freedom.

Applications for relief, reports, etc., such as the above, are received every week. Many more interesting extracts might be published, but the above will serve the purposes of this Report.

\* Received since the annual meeting.



## THE WORK OF EDUCATION.

We require monthly statistical reports from our teachers, and request full statements in familiar correspondence as to their work. Most of the following extracts are from letters written by our own teachers.

From WM. P. STANTON, Teacher at Gallatin, Tennessee.

In a former letter I gave a short account of the condition of the Freedmen at this Post, and of the opening of a school for their benefit. At that date the school had only been in operation a few days, so that even an opinion as to its probable success would perhaps have been premature. I could only state that it opened with a large list of scholars, that the number was daily increasing, and that they appeared to be learning quite rapidly. Now, after more than two months have passed, it gives me pleasure to be able to say that so far the success attending the undertaking has exceeded my most sanguine expectations. It is true that we have met with great opposition, and that, too, from an unexpected source; and that the school was commenced in face of a threat of mobbing, house-burning, etc.; that in fulfillment of that threat our school-house was set on fire, and was only saved by the efforts of some colored men who chanced to discover it. Notwithstanding this opposition and the many discouragements that must necessarily attend such an enterprise, we have gone steadily forward with the work before us, feeling amply rewarded by the consciousness that, in some degree at least, we were aiding in the accomplishment of a great and good work.

Our list of scholars, which at first numbered a little over two hundred, was soon increased to more than three hundred; the average attendance being about two hundred and fifty; a large proportion of them adults. We find this number affords more than enough work for five teachers. The school is divided into four departments, or rather four rooms, for no attempt has yet been made to *grade* them.

Each day's exercises are commenced by reading a chapter in the Bible, and usually singing a hymn. Almost every colored person can sing, and some of them have remarkably fine voices. They are not "*scientific*" by any means, but what they lack in *science* they make up in earnestness and enthusiasm. They have many hymns of their own; some of which seem to be a sort of miscellaneous patchwork, made up from the most striking parts of popular Methodist hymns; others seem to be entirely original, some of them bearing a close resemblance to their manner of "shouting" on occasions of revival, with the difference that they have tolerably-correct meter, and usually some kind of rhyme. These are almost always songs of rejoicing, and abound in allusions to "de river of Jording," "de Promised Land," "Canaan's happy shore," etc. Evidently their faith has never been tried by the endless disputations of "babbling schoolmen;" and so far from admitting such questions as whether heaven is a *place* or *condition*, to their imaginations it is real and palpable as the hills and vales of Tennessee. The golden streets, the crystal fountain, the angels with their starry crowns and glittering harps are to them something more than the beautiful figures of speech which worldly wisdom has declared them to be. They are distinct and living realities; the immediate surroundings of the throne—not of the "*Invisible*," as Byron has it, but of the *visible* eternal presence of the Father himself, with the Son sitting at his right hand. Would it not be well if our learned theologians could exchange some of their cold, gloomy abstractions for the simple, though warm and living faith of the poor negro?

In addition to their hymns they delight in singing patriotic Union songs, which they do with great spirit and energy. By far the most popular piece with them is the "John Brown" song with its thrilling chorus:

"Glory, glory, halleluah; his soul is marching on!"

I had heard this chorus before, and thought that I could fully understand why it was so universally popular, but I confess that I had never realized its deeper

significance till I heard it sung out in triumphal tones by the united voices of two hundred of the same people for whom the old hero freely offered up his life. A few years ago four colored men were condemned by a lynch court and hanged upon one tree in this place for the expression of "incendiary sentiments," or rather because, in the depth of their wickedness and ingratitude, (?) they failed to appreciate the heavenly beauties of the "divine institution." The tree which was their gallows stands in plain view of the school-house, and so close that the echoes of the song are borne upon the breezes through its spreading branches. At such times looking on it, and thinking what a great change a few years have produced, I have felt like joining in that triumphant strain:

"Glory, glory, halleluiah; his soul is marching on!"

Once I asked the scholars if any of them could tell any thing of the history of John Brown. One little fellow very promptly responded: "He was a captain dat went to fight widout havin men enough." Another—quite a small boy—gave a very correct account of the "Harper's Ferry invasion." All of them—even those who could tell nothing of the circumstances of his martyrdom—seemed to regard him as *their* hero; to know that he had in some way sacrificed his life in their behalf.

The question, "Are the negroes susceptible of a greater degree of intellectual development than they now exhibit?" has long since ceased to be a question, except with those who are too stupid to discern a plain truth, or too stubborn to acknowledge it. But there are many persons who, forgetting the common origin of the human family, and accepting as eternal truths the silly vapors of conceited writers about the natural supremacy of the Anglo-Saxon race, *honestly* believe that though the negro is undoubtedly a rational being, he is radically, hopelessly inferior to almost every other race. This *may* be true, but there is no proof of it, while there is strong presumptive evidence that the apparent inferiority may be ascribed entirely to the force of surrounding circumstances. Those who assert to the contrary are confronted by the stubborn fact that throughout the slave States there is a large class of *white* persons not superior either in intellectual or moral development to the most degraded class of slaves. If any one feels disposed to doubt this statement, let him come South and see for himself.

There is another fact of sufficient significance to be worthy of some notice. Not only in our schools here, but in every other school for freedmen that I have seen or heard of in this part of the South, a large per centage of the pupils present the appearance of having quite a copious admixture of the purest Anglo-Saxon blood, ranging from mulattoes to those so white that the most practiced eye could scarcely discern an African taint. The natural supposition would be that these would manifest a decided superiority over those who are supposed to be more directly descended from Ham, and who should by entailment come in for much the larger share of that somewhat undesirable heritage known as "Cursed be Canaan." I have had excellent opportunity for observation upon this point now for nearly three months, and can say in all truth that if there is really any difference in the mental ability of the two classes, I have been unable to discover it. And this is not my evidence alone, but the evidence of every teacher of freedmen with whom I have spoken. In every school a fair proportion of the most apt scholars will be found among those having the appearance of being of unmixed African descent.

The members of our own school, taken all together, are making as rapid progress as any class of white children that I ever saw. A large number are now reading pretty well, who were learning the alphabet two months ago. They seem to feel more interest in learning than white children usually do. I suppose this is because they have heretofore been denied the privilege. Most of them have remarkably retentive memories, capable of retaining almost every thing they hear. Sometimes in giving *object lessons*, I have purposely made use of difficult words used in description of objects, qualities, etc., and on questioning them some days afterward would almost invariably find that they could not only repeat the word, but could use it properly.

Are they orderly in school? Not remarkably so. Who ever knew scholars

that were, without great training? They are very lively and good-natured, not by any means inclined to be rebellious or stubborn; but having had no previous training except in mischief, it is somewhat difficult for them to restrain their propensity for frolicking fun and practical jokes, such as from time immemorial have been the delight of school-boys and the plague of pedagogues. Most of the larger scholars, however, conduct themselves quite civilly, and, every thing considered, there is not more trouble or vexation connected with government than in many schools in the North. If the teacher of freedmen feels the proper interest in his vocation, and conscientiously devotes his whole energies to its prosecution, he will succeed, and will be amply rewarded for all his toil and trouble.

The teachers may continually bear in mind that the slaves have heretofore received no *moral* training whatever, but on the contrary have received from their *chivalrous* masters a thorough training in vice, so that many even of those who are evidently sincere in their professions of religion are accustomed to look upon some of the most serious breaches of moral law as errors of trifling importance. Though I am inclined to think that the well-known character of *Topsy* is but slightly exaggerated, I am compelled to say that I have not yet discovered very many *Uncle Toms*. But notwithstanding the fact that slavery has kept these people in a state of lamentable ignorance and degradation, they are not so low but that they can feel the need of improvement, and will gratefully endeavor to profit by every effort that is made in their behalf. I am fully satisfied that the world does not now afford any other field for missionary labor where the call for earnest, active workers is more imperative, or where the reward will be more ready and sure.

In conclusion, let me say that this is a work in which every friend of human progress should feel himself especially interested. Let me entreat those who may chance to read what I have written, not to withhold their needful aid, but while enjoying the bounties which Providence has graciously bestowed upon them, to remember the thousands who are languishing, not only for physical nourishment, but for intellectual and spiritual food.

From JOSEPH M'KELVEY, Teacher at Nashville, Tenn.

DEAR SIR,—My labors among the Freedmen as teacher during the months of April and May were chiefly confined to the contraband camp situated one mile west of Nashville. The condition of the camp physically was any thing but a pleasant one. Many of these poor wretches lived in their tents without even a blanket to keep them from the ground, and having been brought up under brutal influence and tyranny were altogether unfitted to manage orderly household affairs, and "make the best of the worst." In consequence of exposure from want of shelter, disease and death, in an almost pestilential degree, walked through the camp day and night. I visited each tent at an early day, ascertained the wants of the inmates, and obtained from our store the clothing necessary to their comfort, for which they called down upon my head a thousand times "God bless you, dear brudder!" "I'm exceedin'ly much obliged," etc. These blessings I transfer to the heads of the honorable Board under whose auspices I was laboring. Disease, however, continued to an alarming extent. On this account I accomplished very little in the way of teaching during the first two or three weeks. No house in which to teach, and the surgeon in charge of camp forbade my keeping the children out of their tents more than half of each day. They were very irregular in attendance, owing to sickness and frequent deaths; scarcely a morning did I go to camp on which I did not find that one or more had died during the night. Of course, teaching under such circumstances was rather difficult.

The little Africans met us each day, on entering the camp, with outstretched arms, striving who could get the first shake of our hands. The attention given by them was soul-inspiring. Often remained under the tree which constituted the roof of our school-house till they and we were warned to separate by the chilling coldness of the weather. At length obtained a tent in which I met with them in a more comfortable style. Their advancement was rapid. Several who



did not know a letter when first met with them, by the first of June could read short sentences without hesitation. With singing, in which we often joined, they were particularly delighted, and would engage in it with an earnestness that far exceeded the soulless manner in which this exercise is frequently performed in the North. After dismissing school, which was generally about one o'clock, my business was to visit the tents, read and talk with the sick, in which exercise, I must confess, from want of such experience, I was very backward about engaging at first; but their earnestness to hear soon cured me, and I now reckon the hours thus spent among my "golden hours." . . .

From Miss HATTIE C. DAGGETT, a Teacher at Natchez, Miss.

[The following letter shows the desire felt by the aged to learn to read and write, and illustrates the importance of our night-schools:]

REV. MR. WALDEN: *Dear Sir*,—As I am only an assistant teacher this year, you will receive through others a statistical report of the schools in which I am teaching. Yet I think it may be interesting to you to have a somewhat more full account of what I am doing than their short report will give you, and acting upon that thought will write a report—letter form—of my own.

When I reached Natchez the 2d of November, the day-school had been in operation a month and the night-school only one evening. Mr. Marsh wished to make this night-school a large, model school, and to appoint two or three teachers whose especial duty it should be to teach in it, and chose Miss Wolff and myself as such teachers, giving us missionary work as employment during the day. But the Primary Department under the charge of Miss Sisson becoming larger than she could attend to, we have gone in as assistants—Miss Wolff taking charge of part of the scholars during the morning, numbering from forty-five to fifty, and I taking charge of the same division in the afternoon. The half day remaining to each of us is generally employed in missionary work. So you see we are not idle, though we can send to the Association no statistical report.

I am most interested in the night-school, and it is of that I will give you some account.

When the school commenced, the first of November, it numbered some twenty-five scholars, of whom the greater part were in A B C, one could read in the Fourth Reader, and five or six in the First. At the end of the month we had registered 178 names, with an average attendance of 120. The school is divided into three divisions, designated by us as Primary, Junior, and Senior. Miss Wolff has charge of the first, which is a class of some forty A B C scholars, I of the second, which includes the Primer, First and Second Reader classes, and Mr. Bingham of the third, which is the Fourth Reader class. Mr. Bingham has also a superintendence over the entire school. The session is from 6 o'clock to 8½. This school is formed almost entirely of old people, there being not over half a dozen children, while about one-fourth are sixty and over. The progress which these old people have made is wonderful. Two who are seventy years old, that commenced with a "a-b, abs," the beginning of the school, have read through Sanders's Primer four times, and are now in the Second Reader. My class that commenced the First Reader the first of November, read it through during the month, and the first of December were promoted to the Second Reader, forming a class of 25, and all reading with an ease and fluency that would put to shame some classes reading in the same book I have heard in our Northern schools. This class is also studying arithmetic and making considerable progress. I have also another class in First Reader, which is doing well. The third week in November Miss Wolff sent to me from the Primary Department a class of 20. They had none of them put the letters together in the form of words. I kept them two evenings in words of two letters, and three evenings in words of three, and at the end of the week there was hardly a word in two or three letters they could not call at sight. They are now almost half through the Primer. Another class sent out the week after, composed mostly of men and women sixty and seventy years of age, are reading easily in words of three letters. It is a touch-



ing sight to see these old people "gettin' learnin'," as they call it, coming there night after night—the older ones are the most punctual in attendance—some of them with heads gray, and eyes so dim they are obliged to bring with them two pairs of spectacles, one pair to use in reading from their books, and the other to see the words and letters on the charts and blackboard; and often when I take the book to hear them spell, the perspiration stands in drops on their faces, in their anxiety to spell correctly, and their fearfulness lest they should forget. We shall soon form these older ones into a Testament class, as their chief desire seems to be to be able to read the Bible and the hymns from the hymn-book. Aunt Anne, who was once severely whipped when a slave for attempting to learn to read, and who was reading in the Primer in our night-school, came into the Sunday school three weeks ago, and listened to the repeating of the Commandments by some of the little boys. The next day she came to my room, and handing me a Bible open at the 20th chapter of Exodus, asked me to hear her read the Ten Commandments, saying she knew she should make mistakes, but not wishing me to correct them till she had finished. I heard her read them, and had only two corrections to make. I then asked her how she had learned to read them so well. She answered, "Miss Hattie, when I heard those little boys say the Commandments in Sunday school yesterday, I thought I could never go there agin. It hurt me so to think that they could say by heart what I, an old woman over seventy, could not even read. You don't know how bad it hurt me. Den I said to myself, 'I'll know them too,' so I took my Bible and went off to the woods where nobody could hear me, and picked dem out, and now I'se so proud I can read dem." She has learned them since. Uncle Jerry, also between sixty and seventy, thinks he does not get along fast enough, and despairs of ever being able to read the hymns in church; so he told me the other day that he was going to get some one to attend to his business for him, so he could go to school day-time and night too.

We have taken pains to learn the history of our scholars, and in very many cases they have a very interesting one to relate. Some have been owned by slave-drivers, and tell us that many is the negro they have been compelled to whip to death by their master, he meanwhile sitting by with folded hands, smoking a pipe and singing. Others have had their sons and husbands taken from their beds at night and hung by the roadside for trading with the Yankees, or wishing for freedom. Truly this evil has been hydra-headed in its nature, which has taken away man's freedom, making a chattel of the image of his God—telling him he is not a man, that he has no rights above the lowing herd and groveling swine—burying his intellect, and making him almost think he had no soul. And we can not be too glad that the long-promised day has dawned for this suffering race, when darkness, ignorance, and ruin shall be dispelled by light and knowledge, and they too can boast of liberty, equal rights, schools, and education.

From 8 o'clock to 8½ we have a writing class, in which the whole school join, a few having copy-books, but the greater part copying on slates letters and words from the blackboard. When they can form the letters well on their slates, they are promoted to the copy-books, and the oldest take as much pleasure in learning to write as the youngest. Oral instruction is also given in geography to the whole school, all apparently taking interest in the exercise. We wish to make our school, both day and night, *one* of, if not *the* best on the river, and of course will keep making improvements. The school is on the increase all the time, and in our next report we hope to be able to give the numbers of the night-school as amounting to at least two hundred, if not more.

From Miss MARY L. FOX, Teacher at Helena, Arkansas.

REV. J. M. WALDEN, COR. SEC. W. F. A. COM.,—At the time of my last report I had closed school for vacation, but as Miss Moore, teacher at the Colored Orphan Asylum, needed rest very much I taught some for her. I have now commenced my own school, and have one hundred and sixty-one scholars enrolled; average attendance, one hundred and three.

For three weeks I taught from seven and a half to eight hours a day, but as Miss Baldwin returned yesterday, will hereafter teach six hours. Besides the number of scholars given above, I had a class of thirty-six soldiers; the same that we had taught during vacation; but in justice to the school, will be obliged to give them up. I am very sorry that there are not enough teachers to teach all the soldiers, as they are so very anxious to learn, and consequently make very rapid progress, and they probably have more leisure now than when the war closes.

From Mrs. LETITIA FAUROT, Teacher at Murfreesboro, Tennessee.

REV. J. M. WALDEN,—When I wrote you last I was waiting for the church to be fitted up to teach in. It was ready on the fourth day of January. We went in that cold morning, and found a few children there. The house was very open, there being many places where the hand could be thrust through between the shackling boards which were nailed up in place of broken windows and doors. I first thought it impracticable to remain there; but two much-interested colored men were engaged trying to nail some coffee-sacks over open spaces which there were no boards to cover, and their cheerful earnestness in telling me how much labor they, with the aid of a soldier who had started the school in another church, had spent on the house, and how much they hoped I would be able to teach in such a place, gave me courage to take hold of the work uncomplainingly.

The first day only sixteen scholars huddled around the two broken stoves which could not produce heat enough to melt the particles of snow which fell from the children's shoes under it; but we spent the day more comfortably than we expected to on first entering. One of the men there was a colored Baptist minister, who could read, and another a pupil of his who had come from Shelbyville to study under him for the same noble work. The two men kept up good fires, and went to studying with an earnestness not often beheld. When they could write down a column of figures on the slate, and add it up, they showed a delight which would almost make one forget the cold, uncomfortable house. As the weather grew milder the number of scholars increased. We now have eighty-eight.

Teaching two and three classes in the same room at one time makes more noise than is agreeable in a school-room, but we accomplish much more, and they learn much faster than if we heard but one class recite in the room at a time. The little I have been with this people assures me that as respects talent to learn they stand about on par with other children I have taught. I have never met any other children so very eager to have it come their turn to read, or who could quite equal them in enduring cold and uncomfortable positions to have the privilege of reciting their lessons.

From Miss LYDIA C. BECKWITH, Teacher at Blake Plantation, Louisiana.

REV. J. M. WALDEN,—When I wrote you last I was at Milliken's Bend, La., teaching soldiers of the 3d Regiment, Miss. Inf. A. D., and the Freedmen around the camp. Since then the regiment was moved to Snyder's Bluff, about fifteen miles up the Yazoo River; and the camp there hardly being a suitable place for ladies, and there being no conveniences and but little opportunity for teaching, we have commenced another school here in Freedmen's Camp, on the Blake Plantation, which is between Snyder's Bluff and Vicksburg, and about eight miles from the latter. There were about five hundred here when we came, but there are not so many now; some being employed on other plantations.

There are three teachers, and we opened our school with about one hundred and fifty; the most of them between the ages of six and eighteen. There has been a constant change in the school on account of families moving out and new ones coming in, so that between two and three hundred have learned the alphabet and commenced to read. By a recent change in the camp our number is quite reduced, but the prospect is it will be increased soon. I have a class of

twenty-five that have learned their letters since I came, that can spell very readily in words of two and three syllables, and can read easy reading quite well, and are now learning to write. The most of our scholars here have purchased the Elementary Spelling-Book themselves, and we try to supply them with easy readings from various sources. We have received several packages of the little paper, *The Freedman*, and we cut out the stories, and paste them on thick paper, and make cards of them, which assists us very much.

We have Sabbath school every Sunday morning, with an attendance of about two hundred, and we take turns in interesting and instructing them. The exercises consist in teaching them hymns, a few verses from the Bible, telling them Bible stories, and reading appropriate and instructing stories from other books, and moralizing from them, etc. A portion of our time after school-hours is spent in visiting around in the camp, and distributing sanitary stores to the most needy. The children as well as the people generally have improved very much in many respects since we came.

From Miss MARY L. KINGSBURY, Teacher at President's Island, Tenn.

REV. J. M. WALDEN,— . . . For two months, with the exception of one week spent in visiting the whole camp, and distributing clothing, the schools have gone on uninterruptedly and with gratifying results. Without, perhaps, wonderful improvement in reading in my own school, I find them learning the hardest and most important lessons—to study and govern themselves. With the most discouraging prophecies as to the possibility of keeping order, I have succeeded in obtaining it; and, as an illustration, I mention that my school rises, class by class, at the stroke of the bell with rarely a word from me. I have nineteen little girls, from four to nine years of age, who are spelling from chart entirely; for which purpose I am obliged to use an old cast-off chart, No. 9, which is too advanced for them. Please send Miss Hendron and myself each a set of McGuffey's modern charts; they will be of great service to us.

I have one grown woman who just knew her letters when she came; she has attended school ten days, and is now reading nearly half through the First Reader. A class of boys numbering eight, who began with the alphabet, are now somewhat in advance of her. In consequence of changes in the camp many of my scholars have been taken to other places, and some of my most promising ones, so that my school is now reduced to fifty-eight—quite as many little ones as I could teach to advantage in so small a room.

From Miss HENRIETTA BALDWIN, Teacher at Helena, Ark.

REV. J. M. WALDEN, COR. SEC. W. F. A. COM.,—I will give you the following instance illustrating the progress of our scholars, not properly belonging to a regular statistical report. A class of three, who are not above the average in mental capacity, and who have had no special training, commenced school with a knowledge of the alphabet, but unable to spell or pronounce words of even two letters; knew nothing of writing; could add and subtract, but not multiply, small numbers, and knew few of the figures. After seventeen days' school, two of the class having been absent three days each, they could read with little hesitation lessons in the First Reader, embracing the words "learn," "what," "lessons," "exercise," and could spell correctly most of the words; could write legibly without copy; could numerate, and one of them could write any number less than a thousand, and all of them could perform problems in addition, and repeat part of the multiplication-table. Twenty minutes daily were allotted to a reading and spelling lesson, and half an hour to arithmetical exercises, in which all the scholars joined, and which were varied to suit the different attainments of the scholars, some of whom were in advance of the class mentioned, while there were almost daily one or more new scholars present. Considering all the circumstances, is not their progress equal to that of the generality of white scholars?

From Miss ANNIE L. CASPER, Teacher at Murfreesboro, Tenn.

REV. J. M. WALDEN,— . . . We had a pleasant and interesting school. I have never found scholars who learned more readily than those poor little slaves—for many of our scholars are yet slaves. One little fellow who came to school but three months, commenced with the alphabet, and at the expiration of that time could read well in the Third Reader. One man eighty-five years old learned the alphabet in two days; he said, "I only want to get so I can read a chapter in the Bible," and in five weeks he could read the coveted chapter readily.

From Miss JOSEPHINE H. HENSHAW, Teacher at President's Island, Tenn.

REV. J. M. WALDEN,—My school numbers about forty-five regular scholars, twenty males and twenty-five females. I have a class of five women that have learned their letters and read very readily in words of two syllables. I have another class of twenty-five boys and girls from eight to twelve years of age, that are reading now, and read very well indeed; they did not know a letter when they commenced. Then I have a class of A B C scholars, some fifteen in it. . . . The scholars are very fond of music, and I devote one hour each day to the schools, teaching them such hymns and other songs as are suitable for them. I find these children obedient and most eager to learn, and when the weather is such that it is unsuitable to teach in the school-room they almost always come up to my room and beg to be taught. It is pleasant to teach when pupils are so ready to receive instruction.

## PRACTICAL RESULTS.

WE have but little space left for letters, etc., illustrating the practical results of emancipation, and of benevolent effort in behalf of the freed people; but the following will show that the indications are most hopeful :

From ELIZA HADLEY, Teacher at Gallatin, Tenn.

*Illustrating the feeling of the Scholars toward their Teachers.*

GALLATIN, TENN., 10TH MO., 12, 1864.

J. M. WALDEN, CORRESPONDING SECRETARY,— . . . We passed through Louisville without any delay, and arrived here on the evening of the first day of the month. The colored people were not looking for us till the following week; they recognized us as we were passing along, and by the time we got to our quarters we headed quite a train of the colored population; while at a distance from the road we saw them jumping up and clapping their hands. They had intended to welcome us in grand style—had their flag, and expected to meet us at the depot with a procession; they also had means collected for giving us a grand reception dinner. After we came, they concluded they would not be thwarted in their calculations, so at Sabbath school next morning they gave out they were going to have a barbecue on the next Friday, and all were invited to be present. The day came, and the weather proved to be fine; the scholars, all dressed nice and clean, met in the church. Having previously appointed their president, captains, and lieutenants, they marched out two and two, headed by fifty colored soldiers, half of them armed. Their instruments of music were two drums and a fife; the largest school-boy bore the flag. There were three hundred and fifty that marched in the procession. They went to the farther edge of town and back to the grove where the feast was prepared. Here we joined them. They called on Stanton to speak; he gave them a brief but very good speech.



Captain Nicklin was then called on; he commenced by saying he saw between thirty and forty thousand dollars' worth of property marching along the streets this morning and nobody to claim it; he then went on to show them how much greater responsibilities rested on them now that they were free, than when they lived with "old massa." After the speeches we went to dinner. The pig and the lamb were roasted finely. There were, I presume, seven or eight hundred persons who shared in the feast. After dinner they marched into town to the public square, where they gave three rousing cheers for the Union, and then separated for their homes. The citizens signified their disapprobation by keeping their front doors and blinds firmly closed all day. . . .

From Chaplain RAILSBACK, Chattanooga.

[The following letter from Chaplain RAILSBACK, of the Forty-fourth Regiment United States colored troops, remitting \$100, contributed by these soldiers to aid in the work of relief and education in behalf of their people, shows how they are beginning to comprehend the duties and obligations incident to their new privileges:]

CAMP FORTY-FOURTH U. S. C. I., CHATTANOOGA, JANUARY 25, 1865.

OFFICERS OF THE WESTERN FREEDMEN'S AID COMMISSION,—Please accept this sum of one hundred dollars as the *first* free-will offering from these recently slaves, but now soldiers of the Government, ready for any duty.

The members of this regiment are mostly from the Gulf States, and off large plantations, and therefore less cultivated than those from Kentucky and Tennessee; yet they have shown such indomitable courage and perseverance as not to be excelled by any class of beings on earth. When they left their homes and taskmasters they were compelled to dodge bullets by day and night, and sleep, when they did, upon mountain-tops, and swim the cold Winter rivers, and live upon roots and wild fruit.

Eight hundred and more of this class joined the Union army, and were clothed in blue by the first of last October, when they were overtaken by a terrible misfortune of war, and carried back into a bondage that proved more severe and cruel than they had ever before experienced. The suffering the Union soldiers receive in Libby and other Southern prisons is inhuman indeed; but the treatment these colored soldiers say they received is too brutal to relate. The heart sickens at the very thought of it.

By the last of November over three hundred had escaped from captivity the second time, and rejoined their regiment; and on December 2d, after several hours' fighting, over one-third of this number were killed, wounded, and captured. The other two-thirds went through the thick of the battle before Nashville with a courage and firmness that drew the highest commendation from all who saw them go into the various charges.

The regiment returned to camp here, on the 13th of this month, with one hundred and three men, after a campaign of forty-eight days. Nearly all those captured last have made their third escape. On the 23d of January seven fragments of companies received their first pay. Some received one month's pay and some more. Notwithstanding their own need, they are not neglectful of the wants of their friends. Some have wives, some mothers, some sisters, some children, some aunts, to whom they send their money; and as many of their dear friends are within the rebel lines, where they can not reach them by mail, they turn their sympathy toward the contraband within the Union lines. I told them that they could give to the Freedmen's Aid Society, and they would be helping their own poor. Man after man said, "Chaplain, here is some for them," offering me half they had. I told them to give what they wished so they did not go over one dollar; because one dollar for them would be a liberal and a large contribution. And as they came forward, I took their names, and send you a list of the same, with their most earnest desires that this, their small though first offering, may aid your worthy society in her mission of love and mercy among the various camps of suffering contrabands.

**From Chaplain J. E. THOMAS to President LINCOLN.**

[The following letter was sent with a testimonial to President Lincoln from the Freedmen at Island 63, on the Anniversary of his Proclamation of Freedom.]

ISLAND 63, MISSISSIPPI RIVER, JANUARY 1, 1865.

*To His Excellency, Abraham Lincoln, President of the United States:*

A few grateful Freedmen, on this anniversary of their liberty, desire to send to President Lincoln, as a New-Year's offering, a small bale of cotton, the first fruit of that freedom which they owe to him.

It has been doubted if the colored race could become self-supporting. Let one little colony speak for itself. When General Buford assumed command at Helena, in September, 1863, he found the town thronged with freed negroes, in every stage of destitution and misery, and dying daily in large numbers. It was impossible to find employment for all of them in town, and the General determined to remove some of them to Island No. 63, thirty-five miles below Helena, to see if it could be made a self-supporting colony, provided he could find any one willing to take charge of them. He proposed to me to do so. I consented, and on the 26th of November, 1863, embarked with about fifty for the island.

They took with them only a few tents, axes, and rations for several weeks. As soon as they arrived, they began to cut wood for steamboats. A company of colored soldiers was stationed on the island by General Buford for the protection of the colony, and also that passing steamboats might, without danger, supply themselves with wood. In about three weeks the colonists began to pay for their rations, their axes, and other implements of labor. In the course of six weeks about two hundred more were added to their number. Very few of these were able-bodied men, capable of enlisting as soldiers; but chiefly the old and feeble, the women and children. They worked faithfully at wood-cutting, and when the season for planting cotton arrived they were equally assiduous, and they have reaped the fruit in the successful cultivation of about thirty bales of cotton, now ready for the market. They have bought and paid for their gin-houses, machinery, etc. They have built for themselves and their teachers comfortable log houses, each with its garden attached, in which they raise vegetables, not only for their own use, but to sell to the steamboats.

They also finished a substantial building, used as a church and school-house; a hospital, whose furniture was given by the Sanitary Society of St. Louis, and an infirmary, where the aged and decrepit and young orphan children are furnished a home. With all this stock in land, and with their cotton, they now consider themselves worth about \$22,000, and their estimate has been approved by competent persons. They owe their success in a great measure to the constant protection and kindness of General Buford, who has always been ready to advise and assist them.

I might apologize for occupying your Excellency's time with this history, and also for the liberty we have taken in sending you this specimen of the willing labor of hands freed by your proclamation of two years ago, were I not assured that no one could feel more interest than yourself in any project which may help to solve the great problem of the future of the colored race on this continent.

**From the Report of Col. JOHN EATON, Jr., General Superintendent of Freedmen.**

[We make the following extracts from the recent Report of Col. Eaton—a document prepared with evident care, and containing a large amount of information in regard to the practical results of Emancipation in the Mississippi Valley:]

**CLASSIFICATION OF FREED PEOPLE.**

*First*, all new arrivals, and those employed as laborers in military service, as hospital attendants, officers' servants, employes in the Commissary and Quartermaster's Departments, etc. *Second*, those resident in cities. Freedmen supply

by far the larger share of industrial pursuits, as barbers, hackmen, draymen, porters, carpenters, shoemakers, blacksmiths, tailors, seamstresses, laundresses, waiters in hotels and private families, cooks, etc. Not a few of these are men of wealth. Many conduct enterprises of their own, either mechanical or commercial. Some are teachers. Properly connected, too, with those resident in cities, are employes and waiters on steamboats, and stevedores. A *third* and large class find employment as wood-choppers, on islands and at points of security along the river, rendering a service absolutely essential to our commercial and military operations. This supervision, at the suggestion of General Grant, at the outset, gave careful attention to the supply of this industry. *Fourth*, those who labor on plantations. These are subdivided: First, into those who are independent planters or gardeners; either cultivating on shares, or leasing of their owners or Government. Second, those who are employed by the owners of the lands, or the whites or blacks who lease of the Government." (Page 17.)

#### "PUBLIC SPIRIT OF THE FREEDMEN.

"A singular fact occurred in connection with the collection of the tax temporarily required by Orders 63, on the wages of the able-bodied, for the support of the sick and otherwise dependent. It was thought, at first, that the negroes would submit to its collection with reluctance. Instead of this, however, it being a tax on wages, compelled the employer and employe to appear, one or both, before the officer charged with its collection, who allowed no wages to go unpaid; and the negro soon saw in it his first recognition by Government, and, although it appeared in the form of a burden, responded to it with alacrity, thousands finding in it the first assurance of any power protecting their right to make a bargain and hold the white man to its fulfillment. It was most interesting to watch the moral effect of taxing them. They freely acknowledged that they ought to assist in bearing the burden of the poor. They felt ennobled when they found that the Government was calling upon them, as men, to assist in the process by which their natural rights were to be secured. Thousands thus saw, for the first time, any money reward for their services. The places where this tax was least rigidly collected are now farthest behind in paying the colored man for his services." (Page 20.)

[Tracts of land were leased to those negroes who wished to work for themselves. Col. Thomas, who is connected with Col. Eaton's Department, reports the results of these experiments at length. We have only space for the following extract:]

"The people entered upon the work earnestly, laboring early and late, with an energy, industry, and close calculation of results that was hardly expected of them. Over two thousand acres were planted in cotton, corn, and vegetables, and steadily worked through the season. The Provost Marshal heard complaints, settled disputes, saw that the rights of all were respected, the guilty punished, the idle made to work, and the old and sick taken care of.

#### "RESULTS OF THEIR WORK.

"About the middle of August, their cotton was in fine condition, with a good prospect of a thousand bales. But the army-worm visited this favored locality, and was as successful in spoiling this prospect as on plantations elsewhere. This had a discouraging effect on the planters, as, instead of being so prosperous as they had imagined, they would hardly have enough to pay their bills and start fair next season. The colony has raised one hundred and thirty bales, and has them ready for shipment. This will pay off each one's indebtedness, and leave him from \$500 to \$2,500 for his year's work. They have corn and vegetables enough to last them through the Winter, and keep their stock till the grass grows in the Spring. They have this season put up comfortable houses, and have many of the comforts of life around them. They have fought the difficulties of the year, and feel stronger for the efforts they must make for the next. They have learned lessons they will never forget, and their experience will be worth much to them hereafter." (Page 40.)

## CONTRIBUTIONS.

Names of Contributors reported by  
Treasurer.

Adams, Geo. W., Dresden, O.....	\$5 00	Jones, W., Montpelier, Ind.....	\$0 50
Anderson, S., Montpelier, O.....	1 00	Johnson, E., Pickertown, O.....	120 00
Arnold, T. J., " " ".....	25	Jacques, James, Sugar Ridge.....	1 00
Adamson, D. C., Frankfort, O.....	2 00	Jones, Joseph, Smithfield, O.....	35 50
Avery, C. A., Winchester, Ind.....	5 00		
Booth, R. W. & Co., Cincinnati, O.....	25 00	Krehbiel, J.....	8 13
Baker, E. C., Dodgeville, Minn.....	1 00	Kedzie, George, Muddy Run.....	10 00
Butterworth, Clarkson, Wilmington, O.....	2 00	Kellogg, " ".....	2 00
Black, John, Hopedale, O.....	2 55	Finzie, Kingston, O.....	1 00
Baise, Miss, (Proc's of Concert,) Medina, O.....	6 00	Keys, J. M.....	50 00
Boggs, Rev. Robert, Cincinnati, O.....	25 00	Knight, J., Demossville, Ky.....	10 00
Bassett, H. L.....	12 00	Knox, James, Hopedale, O.....	5 00
Bowdle, James B., Roundhead, O.....	13 25	Kirman, Miss Fannie, per John Kirman, Cincinnati, O.....	26 00
Brown, S. C.....	5 00	Keys, John W., Memphis, Tenn.....	20 00
Baker, Miss E., Dooleyville, Minn.....	1 00	Levering.....	5 00
Cutler, James, Shelby, O.....	10 00	Loyal, James.....	5 00
Church, E. P.....	2 50		
Crosby, J., Montpelier, Ind.....	5 00	Marsh, Dr. J. O., Bantam.....	1 00
Crosby, W., " " ".....	50	Morris, Bishop T. A., Springfield, O.....	10 00
Collins, D. W., Ontario, O.....	32 00	Maharry, J. S.....	5 00
Carver, L.....	1 00	Mahin, J. C.....	1 00
Cole, B., Republic, O.....	5 00	Martin, John, Hamilton county, O.....	1 00
Cook, W. A.....	2 00	Murray, G. and wife, Delphos.....	10 00
Cook, Wm., Rock Island, Ill.....	20 00	M'Quown, L.....	1 00
Carver, L.....	2 00		
Caldwell, S., Cincinnati, O.....	5 00	Nelson, James, Wirt, Ind.....	4 00
Carter, J. E.....	4 70		
Church, Rev. E. P., N. E. Ind. Conf.....	2 00	Paxton, George A., Cincinnati.....	13 75
Caldwell, E. W., and family.....	3 00	Putnam, Rev. C. M., Surrey, O.....	8 00
		Pierson, Alexander, Dresden, O.....	1 50
Dunlevy, Judge, Lebanon, O.....	10 00	Phillips, L., Montpelier, Ind.....	25
Dodd, Mrs., Muddy Run.....	1 00	Price, Reese E., Cincinnati, O.....	60 00
Day, George J., Columbus Grove.....	5 00	Paxton, J. D., Princeton, Ind.....	10 00
		Pfall, John, Cincinnati, O.....	100 00
Eversall, J., Northfield, O.....	10 00	Pinkham, T. E.....	31 50
		Porter, M. M., Danville, Iowa.....	5 00
Field, Rev. E. H.....	1 00		
Frazer, James F., Greensburg, Ind.....	10 15	Richardson, H. W., Philadelphia, Penn.....	100 00
		Ross & Hill, Urbana, O.....	5 00
Garrison, G., and family, Muddy Run.....	45 00	Runyan, William, Muddy Run.....	3 00
Gordon, George, Iberia, O.....	2 00	Rogers, J. M., Northfield, O.....	14 00
Galphin, Eliza.....	1 00	Rawlings, J. M.....	1 00
Garrison, J. V., Yellow Springs, O.....	1 00		
Gano, H. & Co., Cincinnati, O.....	5 00	Singleton, Robert, Urbana, O.....	5 00
Groce, Mrs. M., Circleville, O.....	3 00	Shadle, C., Montpelier, Ind.....	3 00
Gray, Rev. Richard, Cincinnati, O.....	10 00	Shadle, P., " ".....	2 00
Gibson, Rev. J. R., Frankfort, O.....	2 00	Scott, S., South Salem, O.....	2 00
		Scott, W. H., Preston, O.....	5 00
Hastings, Miss Agnes, Le Roy, N. Y.....	5 00	Sutton, John, Montpelier, Ind.....	50
Higgins, O., Montpelier, Ind.....	50	Scutze, Peter, Springfield, O.....	5 00
Hastin, George, Vevay, Ind.....	10 00	Smith, John, Green City, O.....	10 00
Harker, F. C., Columbus, O.....	1 50	Stephens, J., Rockfield, Ind.....	5 00
Humphrey, Luther, Windham, O.....	2 00	Stephenson, H. W., Cincinnati.....	4 90
Huntington, Harriet, Danville, Ill.....	2 00	Stowe, George, Braceville, O.....	5 00
Humphrey, Luther, Wyndham, O.....	2 00	Swearingen, W. H., Highland P. O., O.....	3 30
Humphrey, Mrs. Julia B., " ".....	2 00	Stanton, E., Granville, Ill.....	86 55
Hirkham, R., Knoxville, Tenn.....	1 00		
Hopkins, L. C., Cincinnati, O.....	10 00	Templin, William C., Frankford.....	20 00
Harrison, G. W., Harman, O.....	10 00	Tibbets, Samuel, per Ceylon Hudson.....	2 00
Hudson, Ceylon, Cincinnati, O.....	20 00	Tibbets, Mary A., " ".....	1 00
Hanning, Rev. Ira Z., Albany, O.....	4 00	Tennant, A. W., Clymer, N. Y.....	1 31
		Townsend, A. S., Fredericktown, O.....	1 50
		Tracey, E. K., Mansfield, O.....	5 00
		Thornton, S. E., Vandalia, Iowa.....	5 00



Voorhees, Jane C., Bethany, O.....	\$150 00	Martinsville, O., per J. Q. A. Buck.....	\$3 45
Voorhees, R.....	2 00	Milford, O., per same.....	7 00
Wooster, Hugh and Rebecca.....	8 00	Mainesville, O., per same.....	10 50
Wheeler, James, Gambier, O.....	2 75	New Plymouth, O., per Rev. D. Kingry.....	11 65
Warner H., Tontogany, O.....	2 00	New Richmond, O., per same.....	6 60
Wilson, J., Muddy Run.....	2 00	New Boston, O., per same.....	13 75
Wilson, W. P., Ironton, O.....	10 00	New Petersburg, O., per same.....	7 30
Wilson, Robert, Hopewell, O.....	50 00	New Holland, O.....	27 00
Whitman, Julia, Danville, Iowa.....	5 00	New Vienna, O., per J. Q. A. Buck.....	6 40
Work, William, Hopedale, O.....	3 00	Nashport, O., per Rev. G. W. Doolittle.....	3 65
W. C., Londonderry, O.....	5 00	Ripley, O., Red Oak Church, near.....	53 45
Whiton, Lewis, Wellington, O.....	1 00	Russellville, O., per Rev. D. Kingry.....	4 90
White, R. M., Cincinnati, O.....	8 87	Rocky Spring, O., per same.....	10 90
Walker, A., Montpelier, Ind.....	1 00	Red Lion, O., per J. Q. A. Buck.....	12 50
Wartman, William, Cincinnati.....	10 00	South Salem, O., per Rev. D. Kingry.....	38 65
Young, S., Montpelier, Ind.....	1 00	Sinking Spring, O., per same.....	11 15
		Staunton, O., per same.....	10 25
		South Salem, O., per same.....	7 45

## Collections at Places.

Boswell, O., per Joshua Shinn—		Woodstock, Ill., to Treasurer.....	23 70
March 5, 1891.....	\$89 22	Washington C. H., O., per Rev. D. Kingry.....	27 80
April 1, ".....	20 00	Wilmington, O., per same.....	24 16
June 8, ".....	25 00	Winchester, O., per same.....	5 20
" 16, ".....	20 00	Williamsburg, O., per same.....	18 45
" 21, ".....	20 00	Waynesville, O., per J. Q. A. Buck.....	5 15
" 29, ".....	20 00	Wyoming, Iowa, to Treasurer.....	21 25
July 29, ".....	20 00—214 22	Wayne, Ashtabula Co., O., to treasurer.....	7 15
Barnesville, O., per Rev. G. W. Doolittle.....	12 00		
Beech Grove, O., per J. Q. A. Buck.....	9 15	<b>Contributions from Churches.</b>	
Bainbridge, O., per Rev. D. Kingry.....	19 30	Asbury M. E. Church, Cardington, O.....	\$16 65
Bloomingsburg, O., per same.....	71 35	Bethel M. E. Church, near M'Arthur, O.....	16 00
Batavia, O., per same.....	3 15	Clermont M. E. Church.....	4 60
Bethel, O., per same.....	4 15	Colored M. E. Church, Chillicothe, O.....	16 05
Barlow, per same.....	11 55	Colorel Church, New Richmond, O.....	7 00
Chillicothe, O., per same.....	51 00	Concord M. E. Church.....	26 25
Do., per J. Q. A. Buck.....	4 00	Congregational Church, Marietta, O.....	35 00
Clarksville, O., per same.....	6 40	Congregational Church, Lenox, O.....	10 58
Concord, O., per Rev. G. W. Doolittle.....	44 15	Ebenezer M. E. Ch., near Mt. Pleasant, O.....	13 25
Circleville, O., per Rev. D. Kingry.....	45 00	Evang. Zion's Ch., Cincinnati, O.....	23 85
Cedron, O., per same.....	6 70	Evan. Lutheran Ch., Springfield, O.....	24 00
Deerfield, O., per J. Q. A. Buck.....	6 55	Eng. Lutheran Ch., Cincinnati, O.....	20 55
Felicity, O., per Rev. D. Kingry.....	33 65	Friends' Mo. Meeting, Vermillion Co., Ill.....	31 50
Feesburg, O., per same.....	17 25	Friends' Mo. Meeting, Elkton.....	4 00
Fostoria, O., to Treasurer.....	10 00	Friends' Mo. Meeting, Marlboro, Mo.....	26 60
Frankfort, O., to same.....	12 80	Friends' Mo. Meeting, Elwood, Ill.....	78 45
Gambier, O., to same.....	16 00	Friends' Mo. Meeting, Richmond, O.....	7 50
Glencoe, O., to same.....	3 15	Fee M. E. Ch., near M'Arthur, O.....	8 10
Greenfield, O., per Rev. D. Kingry.....	41 00	Franklin M. E. Ch., Venango Co., Penn.....	31 65
Georgetown, O., per same.....	17 67	First Pres. Ch., Glendale, O.....	100 00
Good Hope, O., per same.....	2 45	First Ger. Pres. Ch., Cincinnati, O.....	5 00
Harrison, O., per Rev. J. M. Walden.....	67 30	First Orth. Cong. Ch., Cincinnati, O.....	40 20
Hillsboro, O., per Rev. D. Kingry.....	66 20	First and Second U. P. Ch., Cincinnati, O.....	16 20
Do., August 8th.....	134 50	Keith's Church, Athens, O.....	4 35
Harrisburg, O., per J. Q. A. Buck.....	12 80	Meth. Epis. Ch., Franklinville, Ill.....	31 50
Ironton, O., per Rev. D. Kingry.....	119 50	Meth. Epis. Ch., Bolivar, O.....	82 00
Kings-ton, O., per J. Q. A. Buck.....	39 20	Meth. Epis. Ch., Akron, O.....	3 00
Lynchburg, O., per Rev. D. Kingry.....	4 65	Meth. Epis. Ch., Portsmouth, O.....	60 43
Lexington, O., per J. Q. A. Buck.....	10 80	Morris M. E. Ch., Cincinnati, O.....	46 70
Leesburg, O., per same.....	2 25	Pres. Ch., Storrs Tp., Ham. Co., O.....	13 75
Lebanon, O., per same.....	6 60	Pres. Ch., College Hill, O.....	30 00
Mt. Pleasant, O., F. C. Pinklan.....	37 50	Pres. Ch., Portsmouth, O.....	144 20
Mohawk Valley, O., to Treasurer.....	12 00	Pike M. E. Ch., Highland Co., O.....	8 55
Marshall, O., per Rev. D. Kingry.....	14 25	Pleasant Valley M. E. Ch.....	1 50
M'Arthur, O., per same.....	39 65	Ref. Pres. Ch., Cincinnati, O.....	17 00
Mt. Pleasant, O., per same.....	7 15	Red Oak M. E. Ch., Brown Co., O.....	53 45
Mt. Pleasant, O., (S. Vest.) per same.....	5 00	Sharon Ch., Tuscarawas Co., O.....	15 00
Monterey, O., per same.....	6 65	Straight Creek M. E. Ch.....	18 75
Moscow, O., per same.....	3 60		
Morrow, O., per J. Q. A. Buck.....	5 10		

U. Pres. Ch., Unity, O.....	\$3 50	Lockland Churches, Thanksgiving col.....	\$22 20
Union M. E. Ch.....	12 00		
U. Pres. Ch., Smith Creek, Ill.....	22 60	Normal School, Lebanon, O.....	100 00
Walnut-St. M. E. Ch., Chillicothe, O.		Parker's Academy, O.....	6 00
June 16, 1864.....	\$25 00	Presbyterian and Witness.....	14 00
Nov. 28, 1864.....	31 00—56 00	Proceeds of sale of watch.....	8 00
Walnut-St. M. E. Ch., } Chillicothe, O.....	20 50		
First Pres. Church, }		Sunday school, Salem, Ind.....	2 75
Webster M. E. Ch.....	9 25	Scott P. O., O., Fast day col.....	32 70
		Soldiers' Aid Soc., Hastings, O.....	4 00
		Sundry collections per T. Kennedy.....	39 11
		Sundry collections per Robert Clarke.....	7 63
<b>Societies, etc.</b>			
First Cong. Ch., Cincinnati, O.		<b>Anonymous Contributors.</b>	
Mr. Breed's class.....	\$13 50	A friend, Cincinnati.....	\$5 00
First Pres. Ch., Circleville, O.		A friend, Galena.....	1 00
Infant class.....	2 00	A friend, per Alida Hadley.....	15 00
Freedmen's Aid Soc., Greenfield, O.....	80 00	A friend, Delphos, O.....	1 00
Freedmen's Aid Soc., Belpre, O.....	22 10	A Methodist, per H. J. Barr.....	5 50
Friends' F. A. Soc., Lynn, Mass.....	50 00	A few friends, Richmond, Ind.....	6 55
		A few friends, Muddy Run.....	1 00
Granville public meeting.....	35 00		
Greenville farmers.....	13 00	Two gentlemen in Camp Monroe.....	20 00
Lane Theological Seminary.....	20 00		
<b>Total from other sources not named above.....</b>	<b>\$8,753 47</b>		

**NAMES OF CONTRIBUTORS REPORTED TO THE CORRESPONDING SECRETARY.**

<b>ADELPHI, O.</b>		Rev. L. De Witt.....\$2 00	Melinda Cozel.....\$0 50	<b>GALTON, O.</b>	
<i>J. Q. A. Buck, Collector.</i>		Irene W. Hlaning..... 50	Benj. Henderson... 50	<i>Rev. J. R. Locke, Col.</i>	
Rev. Mr. Denton.....\$1 00	<b>ASHLAND, O.</b>		Mary Irvin..... 50	Hannah Horford.....\$0 50	
John Dillan..... 1 00	<i>Rev. J. R. Locke, Collect.</i>		Jane Lynch..... 20	T. M. Lloyd..... 1 00	
G. Cryder..... 1 00	Elder Scott.....\$10 00		Martha Conply..... 1 00	Cash..... 1 00	
F. Binckley..... 1 00	J. Crull..... 1 00		Joseph Coener..... 5	A. C. Henry..... 50	
M. M. Crain..... 50	Wm. Wasson..... 1 00		William Wicks..... 50	Jonathan Fellows..... 1 00	
A. H. Wilson..... 50	W. C. Bushnell..... 2 00		Napoleon Nevill... 10	J. P. Floyd..... 1 00	
Jacob Koch..... 50	John M'Gern..... 1 00		William Lyon..... 25	C. L. Barlow..... 1 00	
Rev. John Patterson	A friend..... 1 00		Miss Copland..... 10	G. M. White..... 1 00	
Dr. J. Lewis..... 50	E. Ingmand..... 1 00		Colwell Brigs..... 25	E. M. Vining..... 1 00	
Mrs. Benson..... 50	G. G. Bushnell..... 1 00		C. Johnson..... 20	P. Bailey..... 50	
Miss Culp..... 50	H. H. Myers..... 1 00		P. Hentes..... 60	Wm. Wensel..... 1 00	
Miss Mary Whisle..... 50	S. O. Jennings..... 1 00		S. Bond..... 10	N. E. Hackedom..... 1 00	
Thomas J. Floyd..... 25	Dr. Clark..... 1 00		Doly Jatche..... 3	Mack A. Arnor..... 1 00	
J. Larick..... 15	Mrs. Clagston..... 50		William Hluston..... 25	L. S. Young..... 1 00	
Thomas Binky..... 10	D. W. Cooper..... 50		Ann Poutson..... 25	Benny Straw..... 50	
Solomon Koch..... 25	<b>CIRCLEVILLE, O.</b>		A. Hosterd..... 10	Julius Block..... 1 00	
Charles Combs..... 50	(Colored M. E. Church.)		R. Gregory..... 58	Collected by Mrs.	
<b>ATHENS, O.</b>		<i>J. Q. A. Buck, Collector.</i>	M. Bryde..... 28	Hyland..... 2 25	
<i>Rev. D. Kinyrg, Collect.</i>		Lundan Johnson.....\$1 00	<b>CAMBRIDGE, O.</b>		Collected by Mrs.
Dr. W. Blackstones.....\$25 00		Thomas Thomas..... 50	<i>Rev. G. W. Doolittle, Col.</i>	Hermnie..... 1 50	
Jared Maris..... 25 00		John Dickson..... 1 00	Per Rev. Mr. March.....\$8 22	Mrs. J. C. M'Beth..... 75	
M. M. Greene.....10 00		Charles Irvin..... 50	Per Rev. Mr. Sears..... 3 01	F. J. Ruth..... 65	
J. Perkins..... 6 00		J. Henderson and	<b>CONCORD, O.</b>		T. H. B. Beale..... 1 00
E. N. Nichols..... 1 00		wife..... 50	<i>Rev. G. W. Doolittle, Col.</i>	Coll. at M. E. Ch..... 11 61	
Cash..... 2 00		John Bissell..... 50	Rev. Mr. Murch.....\$14 45	Coll. at U. B. Ch..... 9 05	
Cash..... 5 00		Joseph Viney..... 25	Rev. B. Y. Seigfried..... 3 00	<b>IDENIA, O.</b>	
Cash..... 5 00		R. H. Irvin..... 25	<b>FRANKFORT, O.</b>		<i>Rev. J. R. Locke, Col.</i>
A. S. Stinson..... 5 00		E. Wright..... 25	<i>J. Q. A. Buck, Collector.</i>	Wm. H. French.....\$1 00	
A. W. King..... 1 00		Solomon Henderson..... 25	Rev. J. R. Gibson.....\$1 00	Mrs. Matthews..... 50	
E. T. Brown..... 1 00		James Wright..... 1 00	N. B. Southerd..... 1 00	Carrie Walker..... 50	
John Brown..... 5 00		George Forte..... 25	J. M. Jackson..... 50	E. M. Athens..... 25	
Collection.....28 23		Georgiann Weber..... 1 00	<b>GRANVILLE, O.</b>		Mrs. Porter..... 35
<b>ALBANY, O.</b>		Noah George..... 10	<i>Rev. G. W. Doolittle, Col.</i>	Mrs. Hall..... 25	
<i>Rev. D. Kinyrg, Collect.</i>		Thomas Murray..... 10	Per Deacon Rose.....\$20 20	Harriet Porter..... 10	
John Brown.....\$5 00		Hatty Wilson..... 50	Per Rev. Mr. Talbot.....15 75	Mary Luke..... 1 00	
J. Cable..... 5 00		Paver A. Partason..... 1 00	E. M. Church..... 2 50	Ellen Hess..... 25	
Wm. C. Lindlay..... 1 00		James Lesley (boy)..... 5	Welsh Church..... 7 79	Hetty Carter..... 25	
L. Brown..... 1 00		Noah Hudson (boy)..... 5	Mr. Johnson..... 2 00	Romaine Smith..... 25	
D. B. Dawson..... 50		Wm. Scott (boy)..... 5	<b>WELSH CHURCH, O.</b>		E. Smith..... 50
T. D. M'Grath..... 1 00		Wade Mosby..... 50		Anna Nickens..... 1 00	
Rev. G. Culer..... 2 00		Mary Black..... 10			

Hatty Jenkins.....	\$1 00
Letty Roan.....	50
Mrs. Hickman.....	50
Dora Williams.....	25
Mrs. McClellan.....	25
James Noble.....	25
Miss McKee.....	1 00
Lizzie Thomson.....	25
Rev. Rice.....	50
Joel Myers.....	1 00
R. C. Cass.....	1 00
Mary Queal.....	25
Samuel McKee.....	2 00
Emma C. Shaw.....	50
Thomas Carsin.....	20
Mrs. Hickman.....	40
John Walker.....	1 00
Com'ttee collect'd.....	3 00
George Gray.....	1 00
Thos. Hinman.....	1 00
T. S. Graham.....	1 00
Wm. Harrismond.....	1 00
Mary M. Taylor.....	1 00
J. W. Cune.....	1 00
Thos. W. Graham.....	1 00
Jane McKibbin.....	1 00
Annie McKibbin.....	2 00
Benjamin Busby.....	1 00
J. Harrismond.....	1 00
J. P. C. Martin.....	1 00
J. H. Henry.....	1 00
W. M. Farland.....	1 00
James Creswell.....	1 00
Archibald Riddle.....	1 00
George Gordon.....	1 00
B. Crane.....	75
S. Moore.....	10
James Brundee.....	1 00
James Auld.....	50
E. Brundee.....	1 00
John Mathews.....	50
T. S. Mills.....	50
J. F. Crane.....	50
Alonzo Mills.....	25
James W. Gray.....	50
C. T. Linn.....	50
Willie Jackson.....	25
N. C. Helfrich.....	50
R. Harwood.....	1 00
Samuel Auld.....	1 00
Samuel Morris.....	1 00
Col. by Committee.....	4 25

## KINGSTON, O.

J. Q. A. Buck, Collector.....	
B. F. Thomas.....	\$2 00
H. Bell.....	1 00
D. Graham.....	1 00
A. Whiston.....	50
T. McCartney.....	1 00
H. Piper.....	50
John Carmen.....	2 00
John Lord.....	1 00
Berry Fowler.....	50
John Warewood.....	1 00
A. Lower.....	1 00
C. Goth.....	1 00
J. Wright.....	1 00
W. H. Patrick.....	50
J. Whisted.....	1 00
William Wilson.....	50
S. H. Wilson.....	50
C. Russell.....	10
C. Hale.....	05
W. Wospere.....	25
Ann E. Piper.....	50
M. Murray.....	1 00
Sarah Whisler.....	1 00
Susan Cameron.....	1 00
Collection.....	10 25

## KENTON, O.

## Rev. J. R. Locke, Collect.

H. Litson.....	\$5 00
C. Dow.....	2 00
J. H. Dean.....	1 00
Mrs. Dr. Phillips.....	1 00
R. McConnell.....	1 00
James Bam.....	1 00
A. Bogardens.....	50
A. Vorp.....	50
R. L. Chase.....	1 00
Mrs. Dr. Rogers.....	1 00
Mrs. McCoy.....	50
Mr. Hoon.....	15
W. Chesny.....	1 00
J. C. Miller.....	50
J. May.....	1 00
John Rannels.....	1 00
B. Eglin.....	1 00
H. C. Randolph.....	50
Mr. Bulfin.....	50
Geo. Holms.....	50
H. W. Fafarin.....	50
Af. Lilson.....	50
J. Watt.....	50
A. Banning.....	50
S. Gooden.....	25
Mrs. Merriman.....	2 00
Mrs. Cary.....	1 00
Mrs. Powens.....	25
Miss Holms.....	1 00
Mrs. S. Canby.....	50
W. Gilmore.....	1 00
J. M. Brunson.....	3 00
Af. Kumear.....	1 00
C. H. Gatech.....	1 00
J. C. Happutsett.....	50
H. G. Harris.....	3 00
Somebody.....	50
John Streilings.....	1 00
L. J. Dennst.....	1 00
C. S. Myers.....	1 00
Wm. James.....	1 00
Mrs. Dougherty.....	50
Mr. Taylor.....	1 00
W. L. Walker.....	1 00
Miss Merriman.....	1 00
Mr. Snidecker.....	1 00
Mr. Bogardus.....	1 00
Collected by ladies.....	9 15

## LA RUE, O.

## Rev. J. R. Locke, Collect.

J. Franklin.....	\$10 00
L. Topliff.....	5 00
E. R. Finkhorn.....	5 00
Baily & Johnson.....	5 00
Wm Lefner.....	5 00
T. H. Roberts.....	10 00
Ed. Franklin.....	25
James H. Leonard.....	50
A. E. Myers.....	25
J. M. Little.....	50
W. C. Crebs.....	1 00
Mary A. Disney.....	50
C. M. Dean.....	20
E. Pennrose.....	1 00
H. Mills.....	1 00
Roxey C. Gregg.....	1 00
Samuel Gregg.....	50
J. Myers.....	5 00
S. Powel.....	2 50
E. Gillespie.....	2 50
E. Myers.....	2 00
P. Harder.....	50
S. Cleveland.....	50
W. R. Morris.....	1 00
S. Morris.....	50

Mary L. Morris.....	\$0 50
Hannah Riley.....	50
E. S. Parker.....	25
J. Davis.....	2 50
W. Riley.....	50
C. Bent.....	50
Thos. D. McElhany.....	2 00
Mrs. McElhany.....	50

## MARIETTA &amp; HARMAR, O.

## Rev. D. Kingry, Collect.

David Putnam.....	\$5 00
Douglas Putnam.....	50
Wm. Finlay.....	10 00
J. R. Waters.....	5 00
D. P. Bosworth.....	5 00
Geo. R. Woodruff.....	2 00
Cash.....	2 00
Rev. J. N. Cameron.....	2 00
Stephen Newton.....	5 00
Jas. Dunn.....	1 50
W. P. Wells.....	2 00
H. Donahoe.....	3 00
W. L. Ralston.....	5 00
D. C. Skinner.....	30 00
Manly Mose.....	2 00
Samuel Shipman.....	3 00
Mrs. S. Shipman.....	2 00
S. B. Shipman.....	50
A. T. Nye.....	2 00
Geo. Benedict.....	2 00
S. Slocomb.....	3 00
W. Fischer.....	1 00
R. P. James.....	3 00
W. S. Thomas.....	1 00
A. R. & O. S. Darrow.....	2 00
C. E. Glines.....	5 00
Mr. Atkinson.....	50
H. B. Shipman.....	1 00
C. D. Battelle.....	5 00
Wm. Cutler.....	30 00
John Mills.....	10 00
Cash.....	5 00
Maria Woodbridge.....	1 00
G. P. Rossiter.....	2 00
S. S. Knowles.....	2 00
G. H. Wells.....	1 00
Cash.....	1 00
Thos. Henton.....	1 00
Cash.....	1 00
Cash.....	1 00
G. M. Woodbridge.....	3 00
Reman Gates.....	10 00
Mrs. Spaulding.....	40
Little girl.....	10
John Giles.....	1 00
W. H. Crawford.....	3 00

## MARION, O.

## Rev. J. R. Locke, Collect.

J. P. Smith.....	\$5 00
Cash.....	50
Mary B. Williams.....	50
Mrs. L. B. Johnson.....	1 00
Millie Bell.....	50
Annie Geiger.....	50
Mrs. M. Holmes.....	50
W. G. Turner.....	1 00
H. Thomas.....	2 00
Wm. C. Dennig.....	1 00
J. F. Lindsay.....	1 00
S. D. Bates.....	1 00
Mrs. Bouton.....	50
J. C. Emery.....	25
Mrs. Lewis.....	50
Mr. Wellman.....	50
Mrs. Kent.....	1 00
Collection.....	30 95

## MARSEILLES, O.

## Rev. J. R. Locke, Coll.

R. Willard.....	\$1 00
E. Merimen.....	50
S. Phillips.....	1 00
C. Rodig.....	50
Mary Phillips.....	25
C. A. Lewis.....	50
Wm. Thompson.....	1 00
Martha Yoakum.....	1 00
B. F. Kennedy.....	3 00
Mrs. Hastle.....	25
Mrs. Merimen.....	25
Cash.....	25
Mrs. Frank.....	50
Mrs. Phillips.....	50
Sue Atkinson.....	25
Cash.....	30
S. H. White.....	10 00
John Fail.....	2 00
Thomas Emplige.....	1 00
Miss S. A. Demerest.....	5 00
M. Brown.....	1 00
J. H. Linsey.....	2 00
E. Rubins.....	1 00
G. Moda.....	1 00
A. Yokum.....	3 00
O. Long.....	25
Mrs. G. Bower.....	50
Julia Bower.....	25
M. Leligen.....	1 00
G. Merimen.....	1 00
P. Park.....	2 00
Mrs. Long.....	1 00
Mrs. Norton.....	50
John Long.....	25
Mrs. Euline.....	25
N. Bowers.....	50
Jas. Robinson.....	50
Peter Koogle.....	50
Chomp Terry.....	50
John Terry.....	1 00
Geo. Cary.....	50
Collection.....	3 00

M'KENDREE M. E. CH.,  
CENT. O. CONF.

## Rev. J. R. Locke, Coll.

L. Smalley.....	\$2 00
J. Potter.....	3 00
A. Clement.....	2 00
A. Robinson.....	1 00
M. A. Potter.....	1 00
W. J. Emmons.....	2 00
Ruth lugman.....	1 00
Robert M Faden.....	2 00

## NEWARK, O.

## Rev. G. W. Doolittle, Col.

Per Rev. Mr. Bow- ers.....	\$10 00
Per Rev. Mr. Taft.....	15 00
" " Sawyer.....	33 10
Cash.....	2 00

## PUTNAM, O.

## J. Q. A. Buck, Collector.

N. B. Guthrie.....	\$2 00
Mrs. H. Stowe.....	2 00
J. Guthrie.....	1 00

## RICHWOOD, O.

## Rev. J. R. Locke, Coll.

John L. Lenix.....	\$5 00
H. C. Hamelton.....	5 00
Mrs. M. Hamelton.....	5 00
L. H. Hastings.....	5 00
John Woods.....	5 00
Graham & Miller.....	5 00

Cook & Jolliff.....\$5 00	Miss S. E. Filler.....\$0 25	Mrs. Lucy Ellis.....\$0 50	Crane, Capt.....\$2 00
Myers & Landon..... 5 00	Mrs. Paulina Bond..... 25	Marg. Binckly..... 50	Creager, Jonathan..... 2 00
McMillen Hussa..... 5 00	Harriet Tollman..... 20	Jacob Shoemaker..... 5 00	Coney, M. R..... 2 00
5 Ladies..... 5 00	J. W. Wener..... 25	and wife..... 5 00	Emery, Rev. Jos..... 2 00
Ann Jones..... 25	Jacob Grost..... 5	E. D. Nawntan..... 25	Forest, D. D..... 2 00
Ida Hussa..... 25	William Myer..... 25	S. Biler..... 25	Glasgow, H..... 2 00
Mrs. R. Woods..... 50	Capt. W. C. Rolz..... 50	W. F. Filler..... 25	Hopkins, H. P..... 2 00
Netta Walker..... 50	Rev. W. C. Filler..... 55	A. Whitsel..... 25	Jones, G. H..... 2 00
Geo. Hamilton..... 2 00	M. Talawn..... 50	W. Housell..... 25	Larkin, J. F..... 2 50
Wm. Hamilton..... 1 00	Miss V. Louis..... 50	R. C. Todd..... 25	McIlvaine, Rev. C. P..... 2 00
C. W. Rosette..... 1 00	Perry Shappell..... 25	A friend..... 25	Owen, Mrs..... 2 00
Mrs. Biddle..... 25	James Ballard..... 2 00	J. Wilson..... 2 00	Poe, Rev. Adam..... 2 00
Sally Graham..... 1 00	N. A. Davidson..... 25	L. Thomas..... 25	Robinson, A..... 2 00
Rags..... 10	Charles Lysomd..... 10		Rush, Rev. R..... 2 00
Collection..... 4 00	M. A. List..... 1 00		Reeves, Mrs. M. E..... 2 00
TARLTON, O.	J. Thomas..... 1 00	MEMBERSHIP.	Sawyer, M..... 2 00
J. Q. A. Burk, Collector.	Rev. A. B. Brice..... 25	Rec'd at Annual Meeting.	Summer, W..... 2 00
Miss L. A. Husel. \$0 25	E. George..... 25	Bishop, S. P.....\$2 00	Harwood, E.....25 00
A. F. Ballard..... 50	Rebecca M'Cune..... 25	Boggs, Rev. Rob't. 2 00	Nixon, Dr. O. W.....25 00
	Mrs. Jane Bashford 1 00		

## FORWARDED FROM GREAT BRITAIN.

Aug. 5th, by Levi Coffin from London.....\$1,482 67	Dec. 19th, by Dr. F. Tompkins f'm London\$1,552 50
Aug. 22d, by Dr. F. Tompkins f'm London 1,212 50	Dec. 24th, by L. Coffin f'm Birmingham. 1,630 96
Oct. 5th, by Levi Coffin from London..... 1,910 00	Jan. 5th, by Levi Coffin from Scotland..... 1,080 30
Oct. 15th, by Robt. Alsop from London. 2,083 20	Jan. 9th, Richard Bell from Belfast..... 2,184 65
Nov. 19th, by Levi Coffin f'm Edinburgh. 1,264 63	Jan. 17th, by Samuel Basby from Dublin 3,664 70
Nov. 19th by Dr. F. Tompkins f'm London 5,244 00	


## DIRECTIONS FOR SHIPMENT.

Goods for the relief of the Freed people in the South should be sent to the General Agent at Cincinnati, that they may be forwarded from this point free of cost through the Quarter-Master's Department.

No goods should be sent that will not be useful. Government should not be taxed to transport, nor the Society to distribute, articles that are so much worn as to be of little or no service.

All packages consigned to the General Agent for reshipment to particular points will be forwarded with the least possible delay. Directions, in such cases, should be specific, and the marks on the packages plain, and the freight to this point should be prepaid.

Goods, clothing, etc., received without specific directions will be sent to our Distributing Agents to relieve the most needy points.

 We especially request that all packages be packed with care in strong boxes; that a list of the articles contained, an estimate of their value, and notice of shipment be sent by mail to the General Agent; and that the place from which they are sent be plainly marked on each package, numbering them where more than one is sent; otherwise it is impossible for us to account correctly for goods received, or forward them to points to the wants of which they would be specially adapted.

Direct all goods to

LEVI COFFIN, General Agent,

Western Freedmen's Aid Commission, 97 West Sixth-Street, Cincinnati, Ohio.

Money should be sent by Express or Mail to

J. F. LARKIN, Treasurer,

Western Freedmen's Aid Commission, 25 Third-Street, Cincinnati, Ohio.

Letters upon the business of the Society and in regard to educational matters may be directed to

REV. J. M. WALDEN, Corresponding Secretary.

P. O. Box 932.







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